

GOD'S ETERNAL PURPOSE.

BY REV. W. MCGREGOR,

BARTON, DIGBY Co., N. S.

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PREFACE.

The way in which the following was appreciated when delivered in the form of sermons, together with a hint that they might prove acceptable to the public, had much to do with their appearing as at present. We have been brief in the treatment of the various topics. We would furnish as much instruction as possible in a small compass. In this age of books we have to condense in order to be read: would that were the only virtue now called for. We cannot expect all to agree with our views. If the humble effort shall be blessed by the great head of the church in edifying saints and regenerating sinners and thus coincide with His Eternal Purpose, we shall be amply rewarded.

W. MCGREGOR.

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God's Eternal Purpose.

INTRODUCTION.

In the following pages we endeavor to take a comprehensive view of God's works of creation and redemption, together with His superintending Providence in bringing about His eternal purpose—a purpose most glorious to Himself and most blessed to His intelligent, obedient creatures to all eternity.

God is a supreme, uncreated, self-existing, infinite Being. He is ever active, not only in His chief work—redemption—but in preserving the fabric of creation; and, for aught we know, bringing new worlds and inhabitants into existence. "My Father worketh *hitherto*, and I work:" John 5:17. He has not wound up creation, as we do a watch, and left it, but still keeps the vast machinery in motion. His presence permeates immensity—He is ever-living and ever-active. We learn this, and much more, from the revelation this great and gracious Being has made to the inhabitants of this planet; although, in the Bible, He has not informed us of the full extent of creation; the Book being, rather an account of His redemptive, than creative, work. By its light, we are going to be guided in the following discourse. We intend, as God may enable us, for His own glory, and the good of our fellows, to write of the Purpose, the Plan and the Performance, as seen in His Word and Works, or Creation, Providence and Redemption. I trust it will be pleasant and profitable, edifying and delightful, tracing the hand of our gracious Maker, Benefactor and Redeemer in all that is transpiring around us; and while doing so, love, worship and adore Him in the great temple of the universe. Such employ-

ment is worthy of man. We are apt to forget that He is continually preserving us. "In Him we live, move and have our being:" Acts 17:28.

"Above, below; where'er we gaze
Thy guiding finger Lord we view,
Traced in the midnight's planets' blaze
Or glistening in the morning dew;
Whate'er is beautiful or fair
Is but thine own reflection there."

1. THE PURPOSE.—"Unto me, who am less than the least of all saints, is the grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things: To the intent that now unto the principalities and powers in the heavenly places might be known by the Church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord."—Eph. 3:8-11.

From these words of inspiration we learn that God's Eternal Purpose is to make known unto the principalities and powers in heavenly places, *by* and *through* the Church, the manifold wisdom of God; *by* the Church as she reflects the Divine Glory; *through* her as the divine wisdom, in harmony with divine power, justice and goodness, is exhibited in her redemption: Manifold wisdom because it harmonizes with *all* the divine perfections.

This sublime purpose includes in it the creation of many, if not all things; the permission of sin; all the means necessary for its accomplishment; and a providential government over the whole. Col. 1:16. "He worketh all things after the counsel of His

own will."—Eph. 1:11. The Church consists of an innumerable multitude of the fallen race in an eternally glorified condition; hence the purpose involves *their* salvation; being built together for an habitation of God through the Spirit upon the foundation of the apostles and prophets, Jesus Christ *Himself*, being the chief corner stone: Rev. 7:9; Eph. 2:19-22. Who, how many, and what, these principalities and powers are; or how many more of them Jehovah may create, we may not know till in the future state; but to them, God would make known His manifold wisdom. "Angels desire to look into these things"—I Peter 1:12. Certainly *we* should be greatly interested; for it is *by* and *through* the Church, and we profess to be members of it, that Jehovah is making these displays. It is eternal, for it has always been in the Divine mind; and, when achieved, will forever be a monument of infinite skill, altogether worthy of the Divine Author. He will have an intelligent universe acquainted with these things. The effect these exhibitions of the divine perfections will have upon them we will advert to again. "God is love." He is not justice, although just; not wisdom, although wise; not power, although powerful. Love is the actor in the execution of the purpose—justice, etc., are but His attributes.

2. THE PLAN.—God has planned His work in the eternal councils of the Trinity, just as the wisdom with which He has endowed man prompts him to plan for house building, etc. He has revealed Himself as subsisting in three distinct personalities, yet one God; and as when making man He said; "Let *us* make man in our image, so in his redemption, the same Being—the

triune God—is engaged, the deep design being devised and executed by the Father, Son and Holy Spirit.

From the general tenor of scripture teaching the plan, we may see, is something like the following: Viewing the end from the beginning, and seeing mankind, in consequence of rebelling against his Maker, exposed to the Divine displeasure forever, the Trinity determined to sustain the divine government, satisfy the claims of incensed justice, and exercise mercy by the ensuing method: The Father agreed to give His only begotten Son to suffer as the sinners' substitute: "God so loved the world that He gave His only begotten Son."—John 3:16. He also engages to give His Son, as their Redeemer, an innumerable multitude of the lost race as a reward of His sufferings. John 17:9; Rev. 7:9. The Father moreover covenants to draw them to Christ to be the recipients of eternal life from Him. John 6:44, and 10:28. Also, Isaiah 53:10, 11.

"Hail Sovereign Love that first began
The scheme to rescue fallen man;
Hail matchless, free, eternal grace
That found my soul a hiding place."

The blessed Son stipulates to leave His Father's bosom, assume the nature of the offender, and in it expiate the guilt of his crime. In other words: He undertook to fill three offices in the interests of his people—a prophet to teach them; a priest to atone and intercede for them; and a prince to subdue them to Himself and rule over them. How Divine.

That God's eternal Son should bear
To take a mortal form;
Made lower than His angels are,
To save a dying worm.

From the way in which the Divine Spirit officiates in executing His part of the plan of salvation, the third person in the sacred Trinity agreed to regenerate the hearts, renovate the nature and thus reform the lives of the Redeemed. Job- 3:5 and 16:8.

In Rom. 8:11 we learn that He shall quicken the bodies of the saints, glorifying them no doubt, and fashioning them like unto Christ's glorious body.

"Eternal Spirit we confess
And sing the wonders of Thy grace;
Thy power conveys our blessings down
From God the Father and the Son."

Thus the plan was laid by the triune God. Divines designate it "The Covenant of Grace."—Eph. 2:8.

"Grace first contrived a way,
To save rebellious man;
And all the steps that grace display,
Which draw the wondrous plan."

We want to recommend the study of the letter to the Ephesian church to young converts. When we remember that it was penned to newly regenerated persons, we will not be surprised that we were fond of perusing it when we first experienced the change.

The Performance.

CHAPTER I.

THE CREATION OF ANGELS.

The question naturally arises, have angels anything to do with such a design? God's purpose is the salvation of an innumerable multitude of Adam's lost race, and the manifestation of His glorious wisdom, in so doing, to the principalities and powers in the heavenly places; and the angels are ministering spirits to the heirs of salvation: Heb. 1:14, Rev. 5:13. In bringing them into existence, then, God, their Maker, had an eye to the great design. That they were formed before the earth was prepared for the abode of man, is evident from Job 38:4-7. How long they were created before they entered upon the work assigned them is unknown, our minds being carried back before time began. They appear to be the officers of the divine government in connection with the mediatorial kingdom.

Angels are ministering spirits in carrying on the plan of redemption: (1.) In giving the law. Stephen tells us: "The law was given by the disposition of angels."—Acts 7:53; and Paul says: "The law is our schoolmaster to bring us to Christ."—Gal. 3:24; and was ordained by angels in the hands of a mediator; Gal. 3:19. (2.) In waiting on Christ. There was a multitude of the heavenly host present at His birth; for, "Let all the angels of God worship Him," was the command when the First Begotten was brought into the world: Heb. 1:6. Angels ministered to

Him after His temptation: Matt. 4:11. An angel strengthened Him in Gethsemane: Luke 22:43. They were busied at the time of His resurrection: Luke 24:4. They attended him at the time of His ascension: Psalm 68:17 and Acts 1:10. And when He comes in judgment the angels are to be with Him to assist at the great assize: Matt. 25:31. (3.) In ministering to the heirs of salvation. God sent an angel to close the lions' mouths in defence of Daniel: Dan. 6:22. "The angel of the Lord encampeth round about them that fear Him, to deliver them."—Psalm 34:7, and 35:5. "Their (believers') angels always behold the face of the Father in Heaven."—Matt. 18:10. Angels carried Lazarus to Abraham's bosom. Luke 16:22. Not only in life, but in death, they wait upon the saints, and were created for that. "Which things angels desire to look into."—1 Peter 1:12. These passages fully demonstrate that these invisible, celestial spirits wait upon the Redeemer and the redeemed. Doubtless they were made for that and, probably, other purposes, and preparatory to the scheme of redemption, and so a development of the divine plan. It is evident, then, that Jehovah has His purpose in view in the creation of angels. You, my reader, if a believer, have at least one of these celestial messengers attending you. How many dangers they preserve us from we may not know in this life. This kindles affection for them. Love is God's law for all creatures. If you are not a Christian, may they soon rejoice over you as a penitent.

Maybe the principalities and powers were created simultaneously with these ministering spirits. Other beings may yet be created. We could not make a fly!

CHAPTER II.

THE CREATION OF THE HEAVEN AND THE EARTH

"In the beginning God created the Heaven and the earth."—Gen. 1:1. They are the amphitheatre; God and man the actors, principalities and powers being the spectators. A grand panorama is presented to the vision. Not every world is so favored with such a manifestation of Deity as this one. Let us contemplate it. Probably this exhibition of Jehovah will subserve all the divine purposes in this respect forever.

And God made two great lights; the greater light to rule the day, and the lesser light to rule the night; He made the stars also. Gen. 1:16. "The *heaven*" may mean the first; but there are several heavens mentioned in the Bible, and it is to those in heavenly places God's manifold wisdom is made known.

We have seen that the angels were created prior to this. The creation of the heavens and earth form a very important preparatory part of God's purpose. They are the arena where the stupendous drama of human redemption is enacted: the workshop where God matures the deep design. All the divine perfections are brought into harmonious requisition in the execution of the work, while the principalities and power: in the heavenly places behold with ceaseless admiration the manifold wisdom of God displayed therein. They are a congregation of worshipers. Jehovah is the great architect in the erection of this glorious palace for an

habitation for Himself through the Spirit: Eph. 2:19-22. Human beings are the material built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone. 1 Peter 2:5.

I. THE CREATION OF THE HEAVENS.—The Scriptures speak of three Heavens. Paul was caught up to the third Heaven.

"Let Heaven arise, let earth appear,
Said the Almighty Lord;
The Heaven arose, the earth appeared
At his creating word."

(a) *The first Heaven*: This is the air surrounding this planet, extending upwards about the distance of 45 miles. Hence the birds of Heaven. Jer. 4:25; and the clouds of Heaven: Dan. 7:13. Man lives in this heaven, as well as on the earth; it is the atmosphere he breathes, indispensable to his existence. Its creation, then, is preparatory to the work—is indeed a part of the scaffolding for the royal palace. This heaven may be one of the places from which the principalities and powers are viewing the work of God and man in the economy of human salvation. Heb. 12:22 seems to mean that when we become identified with the Christian church by God's regenerating grace and baptism, we are come to an innumerable company of angels, and to the *spirits* of the just made perfect; that is, the saints departed, and *apparently* in the first Heaven, as well as to those on earth.

'One family we dwell in Him,
One church above, beneath,
Though now divided by the stream,
The narrow stream of death.

One part militant and in the body, the
other triumphant and out of it.

Behold what witnesses unseen
 Encompass us around;
 Men, once like us, with suffering try'd,
 But now with glory crowned.

(b) *The Second Heaven:* This is the firmament or expansion where the sun, moon and planets are situated, the globe we live on being one of the latter: Gen. 1:16, 17. In all probability the other planets have inhabitants who *may* be among the principalities and powers that view the earth and the astonishing scenes that are being enacted. Their vision, in a sinless state, may be like telescopes with power sufficient to see distinctly the events transpiring here, or it may be they can and do traverse space from planet to planet. We can have no conception of the myriads of intelligent creatures that the great Maker of all worlds may have occupying the firmament or second heaven, as well as being where the sun is placed, and where the planets revolve around him. The interplanetary spaces may be filled with angelic hosts viewing the Godhead carrying out the sublime events involved in His eternal purpose. We are absolutely certain that the sun and moon, occupying the second heaven, are indispensable appendages to this globe, and that in ways so numerous that they cannot here be referred to, but will readily occur to the mind of the thoughtful reader. The second Heaven then, was formed preparatory, and with a view to, the divine purpose. We do not attempt to furnish lengthy data to demonstrate this; it is unnecessary. The solar system is a time-piece on a large scale. The annual revolution of the earth around the sun corresponds to the hour hand. The monthly revolution of the moon around the earth, corresponds to the minute hand; and the

diurnal rotation of the earth on its axis corresponds to the second hand: Gen. 1 : 14, 15.

"High in heaven's resplendant arch
He placed the orbs of light;
He set the sun to rule the day,
The moon to rule the night."

It is supposed that our solar system is revolving around Alcyone, one of the seven stars, 12,000 times larger than our sun. How stupendous are the works of God. The heavens declare "His glory and the firmament sheweth His handy-work." — Psalm 19 : 1. The moon and stars are works of his fingers. What astonishing machinery Jehovah has for rendering the earth fruitful. The genial rays of the sun not only warm the soil, but draw water in the form of vapour from the surrounding seas, forming clouds in the air, or first heaven, from which distil the fructifying showers that replenish the earth with nutriment for its teeming millions.

(c) *The Third Heaven:* We know there is such a place; some suppose the seven stars, but we are not so clearly instructed in the Word where to locate it as the first and second. It may possibly be as much more extensive than the second heaven as the second is more than the first. We are told that Christ ascended far above all heavens, so that the three heavens do not occupy all of space. "Behold Heaven and the Heaven of Heavens cannot contain Thee." — 1 Kings 8 : 27. "Heaven is God's throne." — Isaiah 66 : 1. In our opinion it is inhabited by myriads of cherubic, seraphic and arch-angelic hosts adoring their uncreated, immortal and glorious Creator: especially His moral character as revealed in the work of redemption. The

scriptures give colour to this view: Rev. 5 : 9, 13. All unite in viewing the manifold wisdom of God as displayed in the execution of His eternal purpose of grace to His church. Maybe the third heaven is where Christ carries on His mediatorial government, where He has gone to appear in the sight of God for us, officiating in His character of great high priest in the most holy place, making continual intercession. In that view of it, it is a very important part of the universe, in carrying out the great design. It may be the most holy place of the true tabernacle, which the Lord pitched and not man: Heb. 8 : 2. "All Power in Heaven and earth is given into Christ's hands."—Matt. 28 : 18.

"Jesus the name high over all,
In hell, or earth or sky;
Angels and men before it fall
And devils fear and fly."

It seems natural to conclude that the third heaven is the abode of the spirits on the just made perfect. There they enjoy all that sanctified and glorified spirits are capable of, in accordance with their capacity. The felicity will be greater when the body will be glorified; that is a part of God's purpose. Indeed the three heavens referred to may be the present abode of the departed spirits of mankind, as well as numerous other intelligences, and may be only a temporary residence, as there are to be new heavens and earth as Isaiah, Peter and John inform us. Those departed saints may be the New Jerusalem, the church the bride, the Lord's wife that John saw descending on the new earth: Rev. 21 : 2. "Behold I make all things new."—Rev. 21 : 5. The present heavens and earth are the theatre—scaffolding, for the time, of

the great palace that Jehovah is erecting—the new heavens and earth to be eternal. Sin has disordered the whole creation: “The whole creation groaneth and travaileth in pain together until now.”—Rom. 8 : 22; and necessitates a new creation of all things. Nothing but the blood of God made man can remove the moral stain from the universe, together with the regenerating, renovating, reforming power of God the Holy Spirit. If then, the scaffolding is so stupendous, what small the building be! The scaffolding is far less glorious than the building! In the future state we will see it; it is now in course of erection. May we anticipate it, and be enabled to live to enjoy it! Where did Christ go when “He ascended far above all Heavens?”—Eph. 3 : 10. Yet He said: “Lo I am with you alway, even unto the end of the world.”

2. THE CREATION OF THE EARTH.—This, as something preparatory to God's purpose, is the scene on which is enacted the great drama of human redemption—may be the greatest work in which the Sacred Trinity ever has been, or will be engaged; and the one by which the Divine wisdom, glory and perfections are most conspicuously displayed to the intelligences of the universe; and possibly, in a renewed state, the eternal abode of redeemed man. “The Heavens are the Lord's, but the earth has He given to the sons of men.”—Psalm 115 : 16. “Blessed are the meek for they shall inherit the earth.”—Matt. 5 : 5. In anticipation Christ rejoiced in the creation of the earth, and His delights were with the children of men: Prov. 8 : 30-32. The earth, as well as His elect, may have been redeemed by the infinitely precious blood spilt on its surface; and the throne of God and the Lamb may occupy the site

where the cross stood. "The Tabernacle of God is with men, and He will dwell with them."—Rev. 21 : 3. All this may enhance the joys and increase the astonishment of the principalities and powers in heavenly places. When this earth was made, the dust of Adam's body, and so of the innumerable multitude of the saved, was formed, Christ's body, too, being in Adam's loins. The creation of the earth, then, was a most important development of the purpose of God. Here man was made, fell and was redeemed. Here the Maker of all worlds spent 33 years—God manifest in the flesh to save His people. Here, likewise, the third, as well as the second person, in the sacred Trinity came on a mission of infinite benevolence to take up the work of salvation where Christ left it off and in doing so renovates human natures—God again, not only dwelling *with*, but *in* His people. How sin has blinded man; in what a torpid state it plunges the human spirit, that he does not recognize that God is with us. Here the bodies will be resurrected and thus created anew, and so fitted, with the sanctified soul, for the new heavens and earth. If redemption is God's greatest work, greater things have been done on earth than in Heaven, but earth may be the future heaven; so think Luther, Wesley, etc. Christ will be the Sun; "The Lord God giveth them light."—Rev. 22 : 5. "The Lamb is the light thereof."—Rev. 21 : 23. The creation of the earth, then, can readily be perceived to form a link in the chain of wonders that were achieved by the Divine Being in order to accomplish His purpose; and where He is preparing material for a spiritual abode as much superior to the visible creation as the soul is to the body; a building erected in Heaven, from

which it appears it will by and by descend in the form of the New Jerusalem, and rest on the new earth: Rev. 21 : 1, 2. Thus we may accustom ourselves to view the heaven and the earth as God's workshop, where He is carrying out His purpose. We can not create anything; yet, as Dr. Chalmers observes: "This earth is only as a grain of sand on the high-field of immensity." "Nothing never made *something*." If ever there was a time when there was nothing, it must have continued forever. There is a God, eternity is His life time, and immensity His dwelling.



CHAPTER III.

THE CREATION OF MAN.

The workshop is complete, the Heavens and earth with their varied furniture in readiness to subserve whatever intentions the divine builder had for them in the execution of the great plan. Man is made. A tabernacle is built, and a worshipper found. The angels were also in attendance. God said: "Let us make man in our image."—Gen. 1:26.

"Then chief o'er all his works below,
At last was Adam made;
His Maker's image blessed his soul,
And glory crowned his head."

His moral attributes appear to have been a reflex of the Divine. His physical frame is so wonderful that Galen, a celebrated French anatomist, who was inclined to atheism, said, after dissecting a human body, "There must be a God," and sat down and wrote a hymn in His praise. "I am fearfully and wonderfully made." Methinks the principalities and powers would be filled with adoring admiration at creation; yet the one is only a preparation for the other. The human nature is what Jehovah shall dwell in forever—in Christ and His people. The material is brought into existence out of which the Church, by and through which the manifold wisdom of God is made known to the principalities and powers, is formed.

Thus we have rapidly glanced at what the Almighty did preparatory to the great work He intended; and although man is the material out of which the magnificent structure

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--God's Palace is to be composed, the material upon which the Divine Architect will so operate as to reveal His glory, wisdom and other perfections in such a way that adoring hosts shall be astonished forever, the creature after being thus wrought upon, who will coincide with His Maker in the accomplishment of His Purpose, yet he is not in the condition in which God commences His great undertaking. He could erect a Royal Residence out of such material as man in his pristine innocence; but the depth of the manifold wisdom of the builder would not be seen to be so glorious as it is under existing circumstances. Man sinned, and God permitted it; that act plunged him into such a state, that, in order to his rescue, all the Perfections of Deity are brought into requisition, and to the eternal admiration of His creatures. God foresaw this and laid His plans accordingly. We will now dwell upon the

Permission of Sin.—God performs His purpose by positive action on His part, and permitting action, on the part of His creatures. God, as it were, ceased working after the creation of man. He rested on the seventh day. He made man with a will and power to do right or wrong. Man was placed under only one restriction: "Thou shalt not eat of the Tree of Knowledge of good and evil."—Gen. 2:16-17. The old serpent, who is the devil and Satan, tempted our progenitors—Adam and Eve—and they ate. God permitted them to do so. He did not deprive them of the liberty He gave them—they broke the Divine law, and incurred the displeasure of the Lord God, and not only that, but, *in heart* unfitting themselves, and their posterity in them, for serving, glorifying and enjoying their Maker. It was not sin on

the part of the Almighty to permit man to sin; it is the personal act of man. God foresaw that man would sin, and He determined not to prevent it, as well as providing a Redeemer in the Eternal Covenant of Grace; or in accord with His Eternal Purpose.

We want to add: Sin existed in the universe prior to the transgression of Adam and Eve. The one who tempted our first parents to sin, was a sinner. The Scriptures, our only source of instruction on these points, furnish us with the light required here. According to the Apostle Jude, the Devil and other *fallen* angels, had a *first* estate, in Heaven, no doubt, from which they fell: Jude 6. God *permitted* them to fall. It was not sin on his part to do so. Paul informs us why they fell, viz., pride, 1 Tim. 3:6. Peter also gives some instruction on this subject, 11 Peter, 2:4. This Apostle, quoting the language of the devil as recorded in the Book of Job, 1:7 and 2:2, informs us that he, as a roaring lion, walketh about seeking whom he may devour: 1 Peter 5:8. Likely it was on some such a mission as this he was bent, roaming over God's fair creation, determined on revenge, when he attempted the ruin of man; in which, alas, he succeeded so well. Thus Jehovah permitted sin in the universe. Let us not find fault with this dispensation. When we consider the wisdom, the manifold wisdom of God, brought into requisition in the administration of the Divine Government since the permission of sin, are we not forced to conclude that it was better than to have prevented it, since by Christ atonement has been made for the sins of the whole world, 1 John 2:2, and it is only by stubborn unbelief, impenitence and disobedience that His salvation is rejected, and since God's displeasure with sin and love

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for His creatures are so visibly seen in the work of redemption. If the displays of God's moral attributes visible in redemption, and if the astonishing exhibition of love and justice seen on Calvary, will prevent myriads of holy beings from falling into sin, is it not wiser government than to prevent sin? If the angels who sinned, and the man who sinned, had had such a view of their Maker as the history of Redemption presents, methinks they had not fallen. A Being who can love us as well as God does, would not have allowed the ruin sin brought, if He had not something better for us than primitive innocence in Paradise. It is not *creation* the principalities and powers admire, but the work of human salvation; or rather the manifold wisdom it exhibits. We, nor they, would have never seen Jehovah's *moral* character, but for sin. Better government, for those redeemed will be higher and happier in Heaven than otherwise they ever would have been. Those who will continue to sin against such a God as redemption reveals will richly deserve damnation. Repent, then, my reader if you have not. Him that cometh to Jesus He will by *no means* cast out. If God permitted sin He provided a Saviour, although under no obligation to do so. He permitted sin, but it is under his control. He overrules it in displaying the exceeding richness of His Grace, and for the eternal good of all penitent believers.

"Deep in unfathomable mines
Of never failing skill
He treasures up his bright designs
And works his sovereign will."

The devil used the tongue of the *serpent* then; there are abundance of tongues now to

propagate falsehood, the means by which he deceived the parents of mankind, and by which he so successfully deludes their posterity. Let us avoid assisting him, but by promulgating God's truth, the antidote infinite wisdom has provided, fall in line with His purpose. Our Lord tells us that the Devil is "the father of lies;" John Bunyan observes: "The human heart is the mother."

God not only permitted sin to enter His fair creation, but He allows it to continue so, for a time at least. He permits it to culminate in the death of His Son when He came to save a lost world; but that very event is the means by which sin is destroyed; sin brings death, but death takes away sin; thus God's wisdom and power control it. The Devil is also foiled by his own weapon: "By death He destroyed him that had the power of death, that is the devil."—Heb 2:14-15. Without the crucifixion none of the race could have been saved. Was it necessary to allow sin to continue in the world in order to bring about that event? If so, is the continuance of evil still essential to accomplish good? for the death of Christ has been the source of more good to the universe than any other event that ever transpired. He was manifested to destroy the works of the devil, 1 John 3:8. So when our first parents sinned, God, in revealing His Eternal Purpose to them says: "The Seed of the Woman shall bruise the head of the serpent."—Gen. 3:15. Thus, God permitted man to be tempted and to fall. Thus, too, what was permitted made way for the execution of His design.

Some Things in Process of Performance.

CHAPTER IV.

THE REVELATION OF THE DIVINE PURPOSE.

God had the purpose formed before man sinned; but man had no special need of such a revelation till after that event; indeed he never would have required it but for sin. "The seed of the woman shall bruise the head of the serpent," was the first proclamation of the Gospel, as well as a promise or prophecy of the performance of His purpose, His promise and prophecies being simple declarations of what He intends to do. Only for the Divine purpose to save an innumerable host of Adam's posterity, the fate of Adam and Eve would have been similar to that of the angels who sinned; they deserved it. But Christ, the Mediator of the Covenant of Grace, was in the garden to undertake the work, and as a prophet, revealed the Divine intention. It was mercy that prevented their destruction, and not because they were not guilty. The intercession of Jesus Christ, who then began to officiate as mediator between God and man prevailed, and this according to the stipulations of the Covenant of Grace. In all probability our first parents became true believers, were regenerated and saved. Satan's triumph was short, and they learned that he was a liar, and the Lord God was true. God's purpose was to give the world an age of grace, and it began when Adam and Eve were not

punished for their disobedience, and it will continue till the second coming of the Lord. Let us seek Him while on a throne of grace. "We are not under the law but under grace." Grace reigns through righteousness unto eternal life, by Jesus Christ our Lord. Rom. 5:21. Our happiness and salvation were not safe in the hands of the first Adam, they have been placed in the hands of the second, the Lord Jesus; they are safe there.

Maybe the inhabitants of other worlds were present on the occasion, or could see, with telescopic vision, the scenes occurring in Eden. Maybe Jehovah has the whole transaction phonographed or photographed, or both, and we may yet hear and see all the story of Eden, and many another, chiefly the culminating development of the Eternal Purpose in the Crucifixion. If we were placed so distant from this planet as that its light would not have reached us up till the end of time; and if our vision was powerful enough (and it may be in a glorified state) to see that far, the whole scene of the world's history from creation till the eternal state is entered upon, could be seen as the events transpire. The *Almighty* could do so without transporting us to such an enormous distance. It would be a ravishing sight. If Christians we may behold it. Light travels at the rate of 192,000 miles a second. It requires 8 minutes to reach us from the sun; and 700 years from Alcyone, the one of the Pleiades or seven stars around which it is supposed our sun with his attendant orbs revolves. Of course we would require to be placed much farther from this globe than are the seven stars, in order for it to be so, as time will last at least 7000 years.

The institution of marriage as appoint-

ed before me fell, so that the seed of the woman bruising the head of the serpent was in accord with that institution as well as the Divine Plan. "Be fruitful and multiply," was the Divine command before the fall; and so, not only Christ in His human nature, but the innumerable host of the redeemed that sprang from Adam and Eve, were in accord with that institution and the purpose of God. We read that the Lord God made coats of skins for the criminals; likely of animals offered in sacrifice, shewing how mercy was thereby exercised towards them, Christ thus entering upon His office of priest: "Thou art a priest forever after the Order of Melchizedek."—Psalm 110:4. Doubtless as a *prince* He frustrated Satan in his attempt to ruin the progenitors of the race, he almost accomplished it. Thus the purpose of God was revealed to Adam and Eve as soon as they sinned. By that revelation, in the hands of the Holy Spirit, we believe they were regenerated and so made the *children* of God in a way they were not, as His *creatures*, before. Very likely they did not have the Holy Spirit before the fall; although they had afterwards, if true believers. We do not think it could be said of them before they sinned: "Greater is He that is in you, than he that is in the world."—1 John 4:4. John meant that the Holy Spirit in the Christian was greater than Satan in the world. If it had been so with our first parents, they would not have fallen. "He that is born of God doth not commit sin; the seed of God remaineth in him, and he cannot sin *because he is born of God*."—1 John 3:9. If they had not sinned, maybe they would have been translated, as Enoch and Elijah were; of course *they* were sinners, but their trans'ation was in virtue of Christ's redemptive work.

CHAPTER V.

THE SALVATION OF ABEL.

Although not absolutely positive of the salvation of his father and mother, we are of this son.—Heb. 11 : 4. Whatever God intended to give when He purposed salvation, Abel was made a recipient of. He was the first Martyr. His death is a fitting type of that of Our Lord, and would teach our weeping progenitors the sad consequences of disobedience to Him. Abel's spirit was the first that entered heaven. The kingdom was prepared before the foundation of the world, so was in readiness according to His Purpose; the angels also were there to carry that spirit to glory. This was the first actual development of God's Purpose so far as taking a soul to heaven is concerned—the first stone in the building. Adam and Eve may have been true believers, but Abel sang the first note of redemption's song in glory; a song that was new among the angels—one they could not sing—a song that must have caused them and the Principalities and Powers in heavenly places the most profound astonishment. What a miracle of grace to see a being in the palace of heaven that might justly have been sentenced to the prison of hell. The grace that forgave and the love that found satisfaction for justice were amazing; and the wisdom that devised the plan was sufficient to fill the heavenly hosts with admiration. Christ, the sure foundation, was laid in the eternal councils of the trinity, and Abel, who had faith in Him, was the first stone in the building. Christ saved him and all others

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who entered heaven before His own death on credit; four days credit for Abel, as it was about 4000 years before Christ, a 1000 year, being as one day with the Lord. The sacrifices instituted by Christ were a kind of promissory notes on the bank of heaven, He, by them saying: I will offer MYSELF in the fullness of time. In sacrifices and burnt offerings for sin, Thou hast no pleasure; then said I, lo! I come to do Thy will Oh! God. Psalm 40 : 6-8. God had no pleasure in such because He could not forgive sin in virtue of them, nor have justice satisfied, and so the Divine Government administered aright; but through Christ He can be just and justify the believer in Him. Rom. 3 : 26.

See what a murderous heart sin gives Cain, the first persecutor; and how much persecution there has been since! But:

"Thy saints in all this glorious war
Shall conquer though they die;
They see the triumph from afar,
By faith they bring it nigh."

The first of the large army of martyrs! His body, though mingling so long with its kindred dust, from which it was taken not so very long before, and to which it so quickly returned, is watched by Christ.

"God, my Redeemer, lives,
And often from the skies,
Looks down and watches all my dust,
Till He shall bid it rise."

His soul, the first of the spirits of the just made perfect, *may be*, alternately, in the first, second and third heavens, till the end of time, employed as God wills.

THE TRANSLATION OF ENOCH.—We mention this particularly because it is the first

instance in which a human body is saved from the ruins of the fall. It would be nearly, if not fully, as great an astonishment to the inhabitants of heaven, to see a glorified body there, as to see Abels' spirit. It is the first *complete* development of God's Purpose; God can save soul and body without death. The cross is a tree whose roots and branches reach Eden, the north and south poles, the east and west. Yet it is God's plan to allow the dissolution of the body, or what we term death, without which there would not be redemption; especially the death of Christ. If God had not purposed salvation, there would have been no death, but punishment of soul and body together, as Christ satisfied justice; and as it will be with the wicked at the end of time. To allow death, is God's way of new creating the body, raising it from the dust as Adam's was. God purposed the redemption of the body too; therefore Christ took a true body as well as a reasonable soul: "A body hast Thou prepared me."—Heb. 10 : 5, and went to the grave, and by His resurrection, vanquished "the King of Terrors." All bodies could have been redeemed as Enoch's was, Christ not needing to go to the grave, but God was pleased to order it otherwise.

"Our inbred sins require
Our flesh to see the dust,
But as the Lord, our Saviour, rose
So all His followers must."

Christ could have gone to glory when He said: "It is finished," direct from the Cross, soul, body and divinity, but He was pleased to allow His body to be buried—a demonstration that He was dead. Adam and Eve would mourn over the state to which Abel's body was reduced; but the translation, or,

may we not say, the glorification, of Enoch, would encourage them and others in reference to the complete redemption of soul and body. Herein we have a specimen of the change that awaits the saints living at the Second Advent of Christ; we also have a demonstration of a future state of immortality. "Enoch walked with God; and he was not, for God took him."—Gen. 5:24; Heb. 11:5. Regeneration is not complete till soul and body are both glorified. Even our bodies shall be fashioned like unto Christ's glorious body.

"Death itself shall then be vanquished
And its sting shall be withdrawn.
Shout for gladness, O ye ransomed,
Hail with joy the rising morn."

God had a purpose in the creation of the old heavens and earth, as we have seen: Enoch's body is, no doubt, in one of these heavens; where Elijah and Christ afterwards went, and likely those many bodies of the saints that arose at Christ's Resurrection.



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CHAPTER VI.

THE PRESERVATION OF NOAH, ETC.

God permitted sin to enter this world, and it was not long till it appeared as if it would be deluged by it—as if man and the devil were going to usurp God's authority over it. God manifested His righteous displeasure against such ungrateful rebellion and swept away nearly all the race with a flood; but not all, for God's purpose was not complete. He is unchangeable and will complete His design; true, and will verify the promises and fulfil the prophecies; and so, in His providence, execute His purpose. By the preservation of Noah the world was re-peopled, the designs of Satan and the wicked frustrated, Christ came and God's purpose of saving an innumerable multitude, carried on. Some were in Heaven in virtue of what He was going to do, and probably would not have been allowed to remain there if He did not complete it: Coll. 1:20. Christ was in the loins of Shem. Some were spared as Adam was. It was a day of judgment to all but Noah and his family. It appears they are lost; I Peter: 6:19-20. They are in prison. It is a type of the end of this dispensation: II Peter, 3:5-13. It is a type of baptism: I Peter, 3:20. The flood is a fearful warning to the wicked of any age, as well as a type of the fiery deluge approaching. Peter tells us of the fate of the Antediluvians and of the impenitent at Christ's second coming: II Peter, 3:5-7. May we seek for grace to fall in line with the divine mind by exercising repentance towards God and faith in the

H. ETC.

this world, as if it were a man and the authority of the righteous dis- al rebellion face with a use was not and will com- verify the es; and so, rpose. By old was re- the wicked purpose of carried on. f what He would not if He did rist was in spared as ment to all ears they in prison. pensation: baptism: I l warning s a type of er tells us and of the coming: II ace to fall exercising th in the

Lord Jesus Christ. God addresses us as rational beings. He promises seed time and harvest, but on conditions that we till the soil, etc. We do not act so absurdly in temporal matters as in spiritual, we use diligence if we expect success in any secular calling. We do not believe in salvation by works; but we believe with Whitfield—none were ever lost who did what they could to be saved. So the deluge was the next stupendous drama enacted on the theatre of this world.

THE ESTABLISHMENT OF GOD'S WORSHIP.
—Individuals and families worshipped God prior to this period, but now we find it becomes national, and thoroughly systematized. Worship, when offered to the true God, is of paramount importance in effecting God's purpose. When we worship Jehovah in spirit and in truth, we are changed into the same image from glory to glory, as by the spirit of the Lord; and having lost the image of God by sin, its restoration is what we require. The Lord Jesus being the express image of the invisible God, and having, as a prophet, given us such a revelation of God as convinces us He is very God or very God, and so the proper object of worship we preach Christ, and so hold up God as such an object. Consequently, in order to establish His worship and destroy idolatry, He revealed Himself by the performance of a number of miracles. We may observe that this was repeated in the New Testament by Jesus Christ, He being the Jehovah of the old. "No man hath seen God at any time; the only begotten Son, who is in the bosom of the Father, He hath declared Him."—John 1:18. Our petitions and praises are addressed to Christ as God, and in His name we

preach. Thus the truths concerning God are brought into contact with the soul; we thereby obtain an experimental knowledge of the Divine Being, and are saved: so that the worship of God, in the use of the means of grace, is a fruitful agency in carrying on the work of God. "It is life eternal to know thee, the only true God, and Jesus Christ whom thou hast sent."—John 17:3. Man is so prone to "forsake God, the fountain of living waters, and to hew out for himself broken cisterns that can hold no water;" that is to leave God and worship idols. Sin does not drive us from worship, but from the proper object of it. God is holy, we are unholy, hence the contrariety. The flood did not teach mankind to fear God—nothing but the Holy Spirit can. God adopts a different method from another deluge. He separates Abraham and his family from the rest of the idolatrous world, reveals Himself to him in such a way, and attends the revelation with such power, that He is known to be Jehovah—infinately superior to the gods of Egypt, where these miracles were wrought, as well as of other nations afterwards, and in that way, secures to Himself the homage of the Israelites. Christ is the image of the invisible God, and the author of all the revelations God makes to man, which are intended for His own glory and our eternal good. God said to Abraham: "In thy seed," which is Christ, "shall all the families of the earth be blessed."—Gen. 22:18. Matthew, writing for the Jews, traces Christ's genealogy back to Adam; Luke, writing for the Gentiles, traces it to Adam. Something superhuman is necessary to secure worship to a being calling for such homage. We have the worship of God systematized in the tabernacle and temple service. These, how-

ever, are but types of the true tabernacle which the Lord pitched and not man—the heavens and the earth—the stage where He is revealing His uncreated glories to the principalities and powers, while He carries out His stupendous purpose of redeeming His people and erecting *them* into a temple in which He will dwell forever. Each had its holy and most holy place. The sacrifice was slain in the holy, and its blood carried into the most holy place; so Christ was slain on earth, the holy place of the Lord's tabernacle; and went into Heaven—the most holy place—to appear in the presence of God for us. Blessed be His name.

"Jesus is worthy to receive
Honor and power Divine,
And blessings more than we can give,
Be Lord forever thine."

"The whole creation join in one
To bless the sacred name
Of Him who sits upon the throne,
And to adore the Lamb."

God's justice is but dimly set forth in these typical offerings; they give but a poor view of the heinousness of sin; but in the mirror of *Christ's* death, we behold it in all its fearful demerit. Justice is seen in the sufferings of Christ more conspicuously than if we saw hell with its creature-suffering; for on the cross we see the *Creator*. These sacrifices served as a means of confessing sin. Each offerer as much as said: "I am a guilty sinner and deserve to be sacrificed to inflexible justice, but I offer this lamb in my stead," thus teaching the doctrine of substitution, and so pointing to Christ. Each sacrifice may be compared to a glass through which, with the eye of faith, if the offerer had it,

Christ could be seen—the great oblation—
“the Lamb of God that taketh away the sin
of the world,” John 1 : 29.

“My faith would lay her hand
On that dear head of Thine,
While as a penitent I stand,
And there confess my sin.”

“My faith looks *back* to see
The burdens Thou didst bear,
When hanging on the cursed tree,
And hopes her guilt was there.”

When we get on this subject it seems as if
no other one was worth writing about. No
wonder Paul said: “God forbid that I should
glory save in the cross of our Lord Jesus
Christ:” Gal. 6 : 14.

These offerings were instituted by Christ,
the great High Priest, as He began to officiate
in that capacity, and may be viewed as prom-
ises, on His part, that He would present
Himself in the fulness of time and really
satisfy justice and open a way for God to
forgive. The one shows a way of mercy, the
other secures it. The altar and its sacrifices
would appear to symbolize Christ in His two-
fold nature—divine and human. The altar,
His divinity, sanctified, gave virtue to, the
sacrifice,—His humanity—the Lamb of God.
The fire would typify the justice of God.
Our Lord compares Himself to the Temple—
John 2 : 19. The Levitical priesthood would,
till the time of reformation, serve as a *type*
of the Mediator: “It is impossible that the
blood of bulls and goats could take away sin
—Heb. 10 : 4.

“Not all the blood of beasts
On Jewish altars slain,
Could give a guilty conscience peace,
Or take away the stain.

"But Christ the heavenly Lamb
Takes all our sins away;
A sacrifice of nobler name
And richer blood than they."

All the temple service would keep Christ before the mind, as the object of faith and worship, the source of salvation and the being to be loved and obeyed. It was, however, only an introductory dispensation, such a revelation of God as the human mind was capable of receiving—the alphabet of the science of redemption. Yet many, by the grace of God, were regenerated through this means, and made a part of the great building, the purpose of God being thus carried forward. They were saved on credit—by faith in what Christ had not then done. That faith led them to repentance and the practice of virtue, and thus they became possessed of that character and conduct that qualifies for the new heavens and earth. God purposes to prepare for those who love and obey His dear Son. No wonder the Father would love such a Son—see what he has done to save a perishing race—what acts of disinterested benevolence, how self-sacrificing, how brave. If our faith in Christ does not save us from sinning, it will not save us from hell. If it does not produce good works, it will not take us to heaven. Faith that justifies is a living active principle; without works faith is dead. See in the eleventh chapter to the Hebrew Christians how it wrought in the worthies of old.

The light from Heaven threw the shadow of the cross away to Eden. The temple service was similar to that of the tabernacle. The fire that descended from Heaven at the time of its dedication by Solomon, was not permitted to be extinguished for 488 years,

night or day. May the love of God and man
so glow in all our churches—in all our hearts.

"Refining fire go through my heart,
Illuminate my soul;
Scatter thy light in every part
And sanctify the whole."

The tabernacle was moveable; the temple stationary. So we in this life and the one to come. When God shall pitch our moving tent beyond Jordan, in the new heavens and earth, we shall remain "We know that if our *earthly* house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens."—II Cor. 5:1.

"Here in the body pent
Absent from Thee we roam,
Yet nightly pitch our moving tent,
A day's march nearer home."

The Shekinah, or visible presence of the Divine Being, that went before the Israelites by day in a pillar of cloud, and by night in a pillar of fire, lodged in the tabernacle when they were resting from pilgrimage, and preceded before them when they were to go forward. Maybe what descended when Solomon's temple was dedicated. Is the word and spirit of God our guide?

We may further remark, in connection with the establishment of God's worship, that in this same family of Abraham, was a long succession of prophets foretelling more and more clearly the coming of Messiah: or in other words—making God's purpose known. They were the teachers and preachers of that age; they preached Christ to come, and through their agency the building was gradually advancing. They,

by inspiration, wrote the history of the world before the events transpired. Of course Christ is the great prophet from whom all others derive their inspiration. We have a line of them in the New Testament, too, Paul, Peter, John, etc. God's worship is intended to continue till the end of time. This earth, in its present form, is the holy place of the true tabernacle. In some way worship will doubtless continue forever in the most holy place.



CHAPTER VII.

THE INCARNATION, OR GOD DWELLING IN
AND WITH MAN.

What was done during this period of 33 years is *the* event of the universe. We are able, to some extent, to grasp the idea of the creation of angels, the heavens and earth, etc., as preparatory steps in the development of God's eternal purpose, because sin does not so fully blind us as to prevent some conception of it; but for the Infinite to stoop so low, to become incarnate, and perform the glorious achievement of human redemption, will not be so easily understood, until, with perfected faculties in the glorified state we behold it; hence to some minds, at least, less interesting than what we have been considering. In this chapter we want to contemplate the *workman*—in the previous ones, the work. The greatness of the work of human salvation is why some take so little interest in it: it is above their comprehension. Yet, under the teaching of the Holy Spirit, the most simple become apt scholars; experimental knowledge being far superior to mere intellectual.

All previous history was a preparation for the advent of the second person in the sacred Trinity; all succeeding history, the result of it. Hence: "I will overturn, overturn, overturn, till He shall come whose right it is to reign, and He shall have the Dominion."—Ezekiel 21 : 27. That is: I will overturn the Babylonian, Persian and Grecian empires; the great monarchies of antiquity; then Christ, during the prevalence of the Roman

power, shall come. Daniel says, or rather the Holy Spirit by Daniel: "In the days of these kings shall the God of Heaven set up a kingdom that shall never be destroyed." Dan. 2:44. The King was born during the reign of Augustus Cæsar, the Roman emperor, and proclaimed, after His baptism by the Holy Ghost: "Repent, for the Kingdom of Heaven is at hand." Matthew 4:17. It was at hand, for it came with power on the day of Pentecost. No doubt but God in His providence is still overturning, and will, till the kingdoms of this world are become the kingdom of our God and His Christ; till the little stone that was cut out of the mountain without hands, shall become a great mountain and fill the whole earth: Dan. 2:34-36. "Then the mountain of the Lord's house shall be established in the top of the mountains, and exalted above the hills, and all nations shall flow unto it."—Isaiah 2:2, Micah, 4:1.

"Hail to the Lord's anointed,
Great David's greater Son;
Hail in the time appointed,
His reign on earth begun."

It would be an honor justly due Christ, if the whole material universe had been created with the object of His assuming a human body, for *it* was made of matter. Man could not go up to Heaven, God came down; and on such a mission! "Without controversey, great is the mystery of Godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles; believed on in the world, received up into glory."—Hitherto the angels veiled their faces, till the veil of mortal flesh hid, to a great degree, the excessive glory of Jehovah; a glory so refulgent that a revelation of it

would have destroyed man instead of saving him. "Who only hath immortality, dwelling in the light which no man can approach unto; which no man hath seen nor can see:" 1 Tim. 6:16. "For man shall not see Him and live."—Exod. 33:20. But God in Christ, has made all His goodness pass before us, so that we have seen His glory as well as Moses, especially on the cross.

"Till God in human flesh I see,
My thoughts no comfort find;
The holy, just and sacred three
Are terrors to my mind.

"But if Immanuel's face appear,
My hope, my joy, begin;
His name forbids my slavish fear,
His grace removes my sin."

As a cloud hides the meridian splendor of the sun, so human nature hid the uncreated splendors of Jehovah. What future displays of Deity we may be favored with in eternity, we know not, but this one, in time, is necessary to accomplish His purpose. Now is laid the foundation stone upon which the prophets and apostles built, and upon which the superstructure shall be erected till the last stone be laid with shoutings of grace, grace unto it. He came to atone for the sin of the whole of the innumerable multitude—to fulfil the stipulations of the covenant of grace. Love said: Let God and man bear their sins, since man cannot; and Christ came to do so.

The divinity shines through His humanity. "Two distinct natures in one person forever." The transfiguration gives us a specimen of His glory, also as John saw Him on Patmos, after His ascension. The seed of Mary has come to bruise the head of the god

of this world. "Glory to God in the highest," sing the angels.

"Hark the herald angels sing,
Glory to the new born king;
Peace on earth and mercy mild,
God and sinners reconciled."

And if the angels sing how much more should redeemed men. "When He bringeth the first-begotten into the world, He saith: Let all the angels of God worship Him."

"The hand that rocks the cradle rocks the world." The one that rocked Christ's, rocked the world's. "By whom also He made the worlds."—Heb. 1:2. The moon and stars of the Mosaic dispensation withdraw—the sun is risen. No wonder a star appeared, and that John the Baptist, as a harbinger, was sent to prepare His way: it is God incarnate. He appears on the theatre of this world, prepared before for this, among other purposes, to perform the most stupendous drama that shall possibly ever be enacted in the universe. It is far less a wonder that the principalities and powers should admire than that we all do not. It may be that the inhabitants of myriads of worlds may be preserved in eternal innocence, nay confirmed therein, by the exhibition of infinite and inflexible justice, and the boundless love of God on the cross.

"Here the whole Deity is known,
Nor dare a creature guess,
Which of the glories brightest shone,
The justice or the grace."

If Queen Victoria would take the place of a guilty, condemned, criminal pauper, expiate his crime on the gibbet, all resulting in the adoption of that criminal into the royal fami-

ly, it would be infinitely beneath what God has done. He is great enough to do so. Some human beings suppose themselves too exalted to condescend to the humble poor; it is because they are not great enough; this we learn in the light of what Christ has done. His miracles, as well as His love, show His Deity. If the miracles had been multiplied, or of too stupendous a character, they would not have dared to crucify Him, and the world, and maybe other worlds, would have perished.

"Oh, for this love let rocks and hills,
Their lasting silence break;
And all harmonious, human tongues,
The Saviour's praises speak."

But sin has so deadened the soul and blinded the eyes of humanity that we do not discern that it is God manifest in the flesh. O that the Holy Spirit would enlighten us. It is a most interesting thought, that the Maker of all worlds visited this planet in the capacity of the Redeemer of its inhabitants, God and man in one person, shedding His blood to atone for their guilt. His body was formed of the substance of Mary as Adam's was of the dust of the earth; indeed Christ's body was of the dust of the earth because it was descended from Adam. Thus the formation of this planet was in view of God's dwelling in a tabernacle of clay—"bone of our bone and flesh of our flesh,"—and so in accord with His purpose. "In sacrifices and burnt offerings, and offerings for sin, thou hast had no pleasure, but a *body* thou hast prepared me." God dwells in a human being as His temple, and through what He has done and is doing, makes a way to dwell in the whole innumerable multitude that shall compose His Royal Palace, or mystical

body. As we behold a little sun sparkling in each dewdrop, so God dwells in them. All the morality of the race, since the fall of man, would not clothe a soul fit for Heaven; but Christ's blood and righteousness cleanses us from all sin, and robes us fit for the palace of God.

"Jesus, thy blood and righteousness,
My beauty are, my glorious dress;
Midst flaming worlds in these arrayed,
With joy shall I lift up my head."

"He was rich, but for our sakes became poor, that we through His poverty might be made rich." When He assumed human nature, it was that He might take the prisoner's place, and exchange His righteousness for our sin. God in Christ has made a way for the exercise of mercy and love, so that the Divine Government can be administered as if sin had never existed. He did this as our substitute and surety; He joined our note and paid the debt. Blessed be His name. It was just that human nature suffer, since it sinned; it was necessary that the satisfaction be infinite in order to save from eternal suffering and entitle the believer to the heavenly inheritance; the work of the God-man covered both requirements. God's love to man, man's love to God, and man's love to man, were all perfectly exemplified in the life and death of the God-man: just what God's law demands. It would have been easy for Christ to love God and man if there had been no sin; but it was exceedingly difficult after He undertook to do so as the sinner's substitute, sufferings then being necessary. But from His sufferings and death there flows a fountain of life that enables us to love God and man; a character we require, and which God's eternal purpose

included, constituting, as it does, salvation. "We love because He first loved." "Being predestinated thus, to be conformed to the image of His Son." This God-man and His work is the foundation upon which the whole superstructure rests.

"The foolish builder, scribe and priest,
Reject it with disdain;
But on this rock the church shall rest;—
And envy rage in vain."

He would require to be God in order to sustain such a fabric: but He is Immanuel—God with us.

"How can we fall with such a prop,
As our eternal God;
Who holds the world's huge pillars up,
And spreads the heavens abroad?"

We love, serve and worship Him as God; and if He is not divine He has established, instead of destroyed idolatry. When all the world learns that He is God, as well as some of us have learned it, and what He did on His mission of benevolence to this planet, they will love and worship Him too. "Thou art Christ, the Son of the living God." "Blessed art thou, Simon, son of Jonah; the flesh and blood hath not revealed it unto thee, but my Father." "I know he is God because He forgave my sins." I know He is God because He saved me from the wrath to come.

"This, this is the God we adore,
Our faithful, unchangeable friend;
Whose love is as great as his power,
And neither knows measure nor end."

Idolatry has always been the sin of the race; God has revealed Himself through Christ for its destruction, and the establish-

ment of His own worship; the revelation demonstrates that He is worthy of the unreserved homage of the race. He is a God who loves His creatures and suffers for His subjects. "And I, if I be lifted up from the earth, will draw all men unto me."—John 12:32. The God-hood dwells in the man-hood. It was necessary for the preservation of the lives of His creatures as well as for their salvation, that the excessive glory of Jehovah should be concealed. "The Jesus Christ of the New Testament is the Jehovah of the Old," differently revealed. Man could never attain Heaven, neither by qualifying himself for the place or state, nor by atoning to the broken law of God; but God, blessed be His name, came to earth to do so for us. All His life of 33 years was meritorious—was purchasing something for believers—because during all that period He was beneath the position and state His dignity rendered Him worthy to occupy. He received perfect manhood during that time—the manliness of Christ shining conspicuously, and as a second Adam, removed all the obstacles the first Adam and we had placed in the way of immortal felicity. He wrought out the complete robe of righteousness requisite for us to appear in, in the presence of His Father. The human nature enabled Him to suffer; the divine gave virtue—infinite efficacy to the sufferings. Since the two natures were only one person, would not the union be so perfect that the divine nature would suffer? He came as low as earth to raise us high as Heaven. The nature that was overcome by Satan, sin and death, overcame them by the indwelling God. "The branches could not lift themselves up and be engrafted into the tree; but the tree stooped down for them." Some theologians suppose that His life was

a preparation for His death, others that it provided for us a preparation for Heaven,—that is the righteousness that justifies; and that His death saves us from hell. His death is emphasized strongly in old and new testaments. It is the penalty for sin. Death really means separation from God. "Sin separates between us and God, and our iniquities cause Him to hide His face from us." Was it death for Christ, from the time He left His Father's bosom till He returned? Adam and Eve were turned from Eden—separated from God when they sinned: "In the day thou eatest thereof thou shalt surely die." Their separation from God, and that of their posterity in this life, is the first death; eternal separation from God will be the second death. But for the purpose of Jehovah, Adam and Eve would have been justly sentenced to eternal separation from their Maker; but they had the purpose revealed, the gospel preached: The seed of the woman shall bruise the serpent's head: Christ, that seed, the God-man, endured, during his life and death, what is equivalent to eternal separation from God; and in virtue of that, the penitent believer becomes an heir of God. This second death, or *eternal* separation from Jehovah awaits those living and dying in sin. The Saviour of the penitent is the judge of the impenitent: when the Saviour was born so was the Judge; Christmas is a day of joy for the Christian only; unless the disobedient rejoice that a Judge appeared. The separation of the body and spirit, is what we are accustomed to call death; but Christ said: "It is finished," before that took place; it was His *sufferings* that atoned for sin therefore. It was His blood or life that satisfied justice. "The blood is the life thereof."—

Leviticus 17: 11. in the moment of extreme separation from His Father He cried: "My God, my God, why hast thou forsaken me?"

The separation of the body and spirit is no part of the penalty of sin—it is instantaneous—for Christ finished the work of atonement before that separation; the wicked when punished at last will be, both body and spirit, after the resurrection; and Adam and Eve, if punished as they deserved, would have been so, with body and spirit united. Death then, what we call death, the separation of body and spirit, is with what precedes it, a part of the work of redemption. It is God's way of refining and remoulding the body, for it to go to the grave and have a resurrection. "Behold, I make all things new," the body as well as the spirit being created anew in Christ Jesus. What preceded death in the case of Christ, made atonement for sin; in our case, is for the humiliation of the Christian, the mortification of sin, the crucifixion of the old man, the sanctification of our nature; no doubt for chastisement too. All this may be designated repentance, or one form of repentance, corresponding in us, to suffering for sin in Christ. Some think there is an eternal separation between the Son and the Father in consequence of the assumption of human nature, for the Son retains it forever; but though He does so, He prays that His people may behold the glory that the Father gave Him. He has a *Mediatorial* glory, in consequence of His redemptive work, in addition to His essential divine glory. "He and the Father are one," was said when in this world. His infinite dignity added efficacy to the *time* of His humiliation as well as His sacrifice.

The death meant by: "In the day thou

eatest thereof, thou shalt surely die," was endured by Christ. Because of this death, this separation from God, we can have eternal union and communion, superior to that of Eden. This union is eternal life. His death is the fountain of life. As the branch derives life from the trunk, so the soul from Christ; yes soul and body too.

"My faith would lay her hand
On that dear head of Thine;
While as a penitent I stand,
And there confess my sin."

No wonder great emphasis is laid upon His death. No wonder we designate it the greatest event ever transpired on this globe; or we dare say ever will here or elsewhere. We think the admiring hosts of the heavens will be filled forever with love and admiration to the Being whose wisdom and other perfections are so glorious. Will this exhibition of deity preserve myriads of worlds from sinning, by filling them with holy fear and adoring love? No wonder that the children of God want to proclaim it in eternity as well as time. It may be, that many, if not all, the redeemed may have a word apiece to tell it to; the church thus making known the manifold wisdom of God. No wonder infinite justice awarded Christ a name above every name, and that every knee should bow to him. "Thou hast loved righteousness and hated iniquity, therefore thy God hath anointed thee with the oil of gladness above thy fellows."—Psalm 45 : 7.

"Jesus, the name high over all,
In hell or earth or sky;
Angels and men before it fall,
And devils fear and fly.

"Jesus the name to sinners dear,
The name to sinners given;
It drives away their guilty fear,
And turns their hell to heaven."

The same justice that demanded satisfaction at the hands of the offered substitute will not admit of the infliction of the penalty a second time, so the penitent believer is free from the condemnation of the law forever.

"Should storms of seven-fold thunder roll,
And shake the earth from pole to pole;
No thunder bolt should daunt my face,
For Jesus is my hiding place."

Justice demands that Jesus be rewarded, and the believer in Jesus saved. Justice and mercy unite in the acquittal of the penitent. Here we have the greatest exhibition of the greatest Being, "God is Love." Love purposed, love planned and love is performing. That there might be a photograph of the cross and its burden stamped on the retina of every soul. God's heart is visible on the cross. Here we behold His glory, more luminously than Moses saw it. The work done by Christ and the Spirit is as much greater than the creation of the heavens and the earth, as the house is greater than the scaffolding. Our minds may not be sufficiently clarified to see it. Christ paid a great debt of justice, and asks us to pay the light one of love. It is a wise method to teach us to love Him—a Divine Philosophy—the wisdom of God and the power of God. We love because he loved us. He so loved as to give Christ to die; so as to regenerate us. The Spirit creates us anew unto good works; Christ gave Himself to purify us unto them. How God's plan discourages sin; how it encourages holiness. Can we sin with the

suffering substitute before us? "He that is born of God doth not commit sin." Could God devise a wiser method to lead thee to repentance?

"In due time Christ died for the ungodly." The time came when the victim was called for. If He had not appeared, would those in Heaven have been allowed to remain there? Col. 1:20. Christ's death was indispensable to the salvation of man. Mercy could not be exercised towards the guilty unless justice was satisfied. If any could escape, God's Son would. We hereby learn two vastly important facts: First—there is a way of escape for penitent seekers, for God will not punish twice; and, second—there is no escape for those who neglect this great salvation. "There is no other name given under Heaven among men whereby we can be saved." The cup did not pass Christ; it shall not us without repentance and faith. All else could be better dispensed with than Christ's death: Inflexible justice called for vengeance; infinite love foresaw this and provided a sacrifice; unerring wisdom devised the method; and omnipotent power executed the whole. We will illustrate. Zeleucus, an ancient king of Greece, enacted a law, the penalty attached to the violation of which was the loss of both eyes. His son was the first to break it. The father was in a dilemma. In order to discountenance crime, encourage virtue and adhere to the righteous administration of government, the law must be enforced. His bowels of compassion yearned over his erring son. Parental love wanted to show mercy. Kingly authority must exercise justice. Can both be done? Yes: One of his own eyes is put out and one of his son's. Something similar has been

effected in the Divine Government by the sufferings of the God-man. "Oh the depth of the riches, both of the wisdom and the knowledge of God, how unsearchable are His judgements and His ways past finding out."—Rom. 11:33. No wonder the angels desire to look into these things, and the principalities and powers admire it. Is it as great a wonder that we are so little affected by it? Christ was not pardoned, but we can be, and are, through his death. "We preach Christ crucified, the power of God and the wisdom of God." Christ's death is the most essential particular in order to the accomplishment of God's purpose, in the whole plan of salvation. May we say: Our Substitute suffered hell and purchased heaven? We have died for our sins by our surety, and can say we are dead, as the man did who was drafted to serve in the war a second time, but who had procured a substitute who was shot on the battle-field?

"Had I ten thousand thousand tongues,
Not one should silent be;
Had I ten thousand thousand hearts,
I'd give them all to Thee."

The Alexanders, Caesars and Napoleons, waded through the blood of their fellows to their thrones, but our king through His own; and now He sways His liberated, ransomed, people by the sceptre of the cross. He got to the crown by the way of the cross as His people do. "Because he became obedient to the death of the cross, God gave Him a name which is above every name." By this we see that God is love; that He is just and merciful; just in punishing sin, merciful in pardoning the sinner: better government than if man had been prevented from falling, with

better results to all eternity. But if it will be better for us, let us repent. It is evident that God is much more willing to pardon than to punish.

“Dear, dying Lamb thy precious blood
Shall never lose its power
Till all the ransomed church of God
Be saved to sin no more.”

“The blood is the life thereof.” God’s blood (Acts 20:28) is eternal life. To the true penitent pardon is better than Paradise. Our salvation was not safe in the hands of Adam the first, it is in the hands of Adam the second; it is safe in the hands of our Prophet, Priest and Prince. “We love because He loved.” “By death He destroyed him that had the power of death, that is the devil;” for He is the seed of Mary who was to do so. “He was manifest to destroy the works of the devil.” The Jews have a tradition that the devil appreciated Christ so highly that he stipulated with God to exchange all the race for Him. The contract was signed and sealed. But Satan was conquered and mankind emancipated from his thralldom. Like Samson, though, He lost His life in the overthrow of His and our foes. He conquered by dying. Thus the God-man, in executing His part of the Divine Purpose, died, as our substitute, to satisfy the claims justice had against the sinner, to save from endless woe and to bring to eternal joy. Doubtless the principalities and powers beheld the astonishing exhibition. We are to proclaim it from the pulpit and pew, by the pen and press; and probably *all* eternity will be spent in the same delightful employ.

He was buried, showing His death to be real. Our sins were laid on Him; wher-

ever there is sin there is suffering; our sins crushed Him to the dust of death. But being God—God manifest in the flesh—He vanquished the king of terrors, “deposing him from his throne of skulls” as Christmas Evans observes; and rose again and walked the earth as a Conqueror, as if there had been no sin; for indeed He took it away, triumphing over Satan and death. “Great is the mystery of Godliness.” When He took our sins they brought Him very low, but could not crush deity; if they could the sun would never have shone again.

“Well might the sun in darkness hide,
And shut his glories in;
When Christ the mighty Maker died,
For man, the creature's sin.”

The resurrection of our glorious Lord demonstrates that His sacrifice was accepted. So, “He rose for our justification.” He could have gone from the cross to glory, but He came to redeem and recreate the body as well as the soul; so He permits His burial. His resurrection was for the time, the hinge on which all else turned. His death would have been sad news without it; for the Messiah who was to rescue us from sin, Satan, death and the grave, has been conquered by these enemies, if He did not rise. But Paul, who saw Christ after He rose says: *The gospel, or good news, which he preached was the death, burial and resurrection of Christ.* 1 Cor. 15:3,4. Then He has atoned for sin, and redeemed the body.

He became the first fruits of them that slept: and so, His resurrection becomes the fountain of ours. “The creature itself,” our bodies, “shall be delivered from the bondage of corruption into the glorious liberty of the

children of God." He could have done with all as with Enoch and Elijah, the method to be employed with the living at His second coming; but it pleased Him to adopt the other.

"Vain were the terrors that gathered around Him,
And short the dominion of death and the grave;
He burst from the fetters of darkness that bound Him,
Resplendent in glory to live and to save."

His resurrection makes the gladdest, while His death alone would be the saddest, news, ever heard. After *their* resurrection, His children will be as though they had not sinned; except it be, that through the second Adam, they will be higher in the scale of creation than if the first Adam had never sinned. "As in Adam all die, so in Christ shall all (bodies) be made alive." "Christ was delivered, according to the determinate counsel and foreknowledge of God, (for our sins), and was raised again for our justification." During this sojourn of forty days on earth, after His resurrection, He gave many infallible proofs of that event, to the Apostles chosen as witnesses of it, and as the foundations of the glorious palace He is erecting according to purpose. He gave them directions: "Tarry ye at Jerusalem until ye be indued with power from on high." He then ascended, leading captivity captive and receiving gifts for men, that the Lord God might dwell among them. He went into the most holy place of the true tabernacle which the Lord pitched and not man. There, blessed be His name, He appears in the presence of God for us.

He laid the foundation of His prevalent intercession in His vicarious sufferings on earth, the theatre of the most wonderful

event of all the ages—the death of Messiah,

“Father, forgive their sins, He cries,
For I, myself have died;
And then he shows his bleeding hands,
And pleads his wounded side.

As the High Priest of the Redeemed, He shed His blood in the holy place, and pleads its merit in the most holy. He went as low as Satan, sin and justice could put Him, and now He ascends above all heavens. He is worthy that all the songs, hymns and psalms ever made, or will be, be united in one, and sung forever in His ear by all the multitude He redeemed.

“Jesus is worthy to receive
Honor and power divine,
And blessings more than we can give,
Be Lord forever Thine.”

He is worthy that all the crowns that ever will be worn by the saved ones should be wreathed into one, and placed on His brow,

“O that with yonder sacred throng,
We at His feet may fall;
Join in the everlasting song,
And crown Him Lord of all.”

He is also gone to prepare mansions for His chosen, so that they can say: “We know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.” II Cor. 5:1. In some respects, “The Kingdom was prepared from the foundation of the world,” Matt. 25:34. It was fitted for those who went there before Jesus died and ascended to complete it. Or it may have done for a sinless glorified Adam and his posterity; but for those saved by

grace, He has gone to make it better. One is grace, the other exceeding rich grace. He has all power in heaven and earth given to Him for the completion of His purpose.

"I saw one like unto a son of man, come with the clouds of heaven, to the Ancient of Days, and to Him was given dominion, glory and a Kingdom." Dan. 7 : 13, 14. This refers to the ascension of the God-man, and the coming of the Kingdom of God on the day of Pentecost, the organization of the church of Christ, and the establishment of Christianity in the world. He ascended from Olivet in a cloud, to His Father,—the Ancient of days.

The work of the Messiah is as much greater than the creation of Heaven and earth as the house is greater than the scaffolding used in its erection, and the Builder as much greater than the building as a man is greater than his habitation. We cannot see these facts now as plainly as we hope to in the new heaven and earth; therefore they are not so interesting, it may be, as other parts of the purpose. There, we shall realize that creation is only a preparation for redemption. May we now see fully that what transpires in time is to be viewed in the light of what it does for us in eternity. Earth is only the vestibule of heaven—the place for preparation. Our sufferings do us good as well as our joys. The discipline we meet with is developing a character that shall be perpetual. Our experience here is similar to the preparation of the material for Solomon's temple; it was gotten in readiness before taken to Jerusalem; so God, we hope, is fitting us for the New Jerusalem.

CHAPTER VIII.

THE COMING OF THE HOLY SPIRIT.

This part of the divine plan is as wonderful as the preceeding; the advent of the third person in the holy Trinity, to continue the accomplishment of the eternal purpose where the second ceased; He having performed His part of the stipulations of the covenant of grace, thereby laying the foundation, safe, divine, everlasting. The superstructure is carried forward by the Holy Spirit. He takes the stones from the quarry of nature and fits them for the heavenly building. Thus we have God with us still; "I will dwell in them." God, the second person, by His meritorious life and death, opened a way for the third person to abide in us and with us forever. It appears as great an act of love in the Holy Spirit, to come to regenerate, sanctify and comfort the hearts of fallen men, as for the Son of God to do what He has done. Christ endured more pain, but the Holy Spirit abides longer. He also, in a manner, is incarnate: "They that dwell in love, dwell in God, and God in them."—I John 4:16. However that may be, the adorable Jehovah is carrying out the great plan; and in order to it, it was expedient for Christ to leave this earthly theatre, and for the Holy Spirit to come. "We must be born of the spirit, or we cannot see the kingdom of God."—John 3:3. We must be born from above, or we cannot be received above; regenerate, for we are degenerate. We need life, and that comes by birth. So God the Holy Spirit is carrying on the new creation, and all things will be made new before He

completes His undertaking. We do not fully realize His presence. He is preparing the material here, whether we have experienced or seen His operation or not. Sin has so blinded us, that, although God is doing a greater work than bringing the material creation into existence, than the creation of the sun, moon, etc., yet we perceive it not. O, that the Holy Spirit would clarify our moral vision. His work—the new creation—is the building, the old creation, the workshop. The regeneration of a human spirit is greater than the resurrection of a body, or the creation of Adam at first. Christ raised dead bodies, and said His disciples would do greater works; it must have been raising dead souls after they were endued with power from on high. We need a new creation, for the old is destroyed by sin.

The Son could say when He returned to the Father: I have performed my agreement; I have taken the nature and the place of rebel man, and as Mediator have magnified the law and made it honorable; so now regenerate the people promised me—make them fit for the heavenly temple—the church, that through and by her, may be known the manifold wisdom of God. The unchangeable Father, true to His Covenant engagements, does so, by sending His Spirit, and renovating the nature of millions. The Holy Spirit is absolutely indispensable in the actual accomplishment of the purpose of God. He reforms our lives by giving us new hearts. The Gospel is preached with the Holy Ghost sent down from Heaven. We talk of human beings making history; and some do to an extent, but it is the Eternal Spirit makes the only history worth reading. He is the great agent who has wrought all those profound moral revolutions that have blessed the race,

"He creates us anew in Christ Jesus unto good works."—Eph. 2: 10. He inspired men of old to record the sacred scriptures with all their doctrines, historical facts and prophetic declarations; and now, as well as in by-gone days, He is writing living epistles, known and read of all men. The church is the machinery, the Holy Spirit the impelling power. Christ gave Himself to purify a peculiar people zealous of good works, and the Holy Spirit creates us anew unto them, applying the blood that purges the conscience from dead works to serve the living God. Idle professors, then, demonstrate that they are not coinciding with God's purpose. Let us remember that we are to be co-workers with God; the manifold wisdom of God is not only displayed in *His* redemption of the church, but *by* the redeemed as they exemplify the power of Godliness in their lives, by *practical* piety. The Holy Spirit communicates eternal life to the dead soul through the preaching of the word, prayer and praise; this life permeates the soul now, and will the body at its resurrection; thus both will be fitted for the new heaven and earth that God purposes creating. The church consists of the individuals begotten of God and born of the Spirit; hence in primitive ages the Holy Spirit was called our Mother, as well as God our Father. The Holy Ghost, and He only, can make a saint out of a sinner; a saint is a specimen of divine mechanism. Out of sinners He erects a Christian church. He is in the world now carrying out the divine purpose. There is a principle in the world at work, permeating and renovating the corrupt mass of humanity; that principle is from Heaven:—is Christianity, and is destined to triumph universally: "The kingdom under the whole Heaven is to be given to the

saints of the Most High."—Dan. 7:27. The religion of Christ will leaven the lump. Each individual, as a grain communicates the leaven to its neighbor. Practical piety is the ideal of the divine purpose; the observation of the divine law. "I will put my law in their hearts and in their minds will I write them;" not as the law given to Moses—in tables of stone. This is performed by the Holy Spirit. Salvation is cessation from sin, and the practice of virtue; or repentance of sins of omission and of commission. The annihilation of *sin* is all that is requisite—sin in principle and in practice—and the blood of God has been shed, and the spirit of God has been sent, for that purpose. Sin is all that makes hell and closes Heaven; and if the Holy Spirit implants an opposite principle, one of holiness and obedience, no danger but we will escape the one and attain the other. If, by the grace of God, we so deport ourselves, we have the character and conduct that qualifies for the society of Heaven. We will be justified in the judgement day by works because they evidence what the character is. Our faith will not save us from hell, if not from sin; it will not bring us to Heaven, if not to do good. Saving faith works by love, and purifies the heart. We cannot be assured that what is not a working faith is a justifying faith; for as far as the pardon of sin is concerned, justification is entirely by faith; as far as being justified in professing to be Christians is concerned, works is the test. Faith without works is like rowing a boat with one oar, or a bird trying to fly with one wing. Works without faith is no wiser. *Both* take us to the desired haven. "Faith without works is dead;" James 2:20; and works without faith *must* be dead. Faith is the life of religion. Now

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this faith is the gift of the spirit: 1 Cor. 12: 9. Hence the vast importance of the coming of the Holy Spirit in the prosecution of God's gracious design, and the perfecting of human beings. The religion of Christ is positive as well as negative; it does good as well as repents of evil.

"Who can describe the joys that raise,
Through all the courts of Paradise;
To see a prodigal return,
To see an heir of glory learn?"

"With joy the Father doth approve,
The fruit of His eternal love;
The Son with joy looks down and sees,
The purchase of His agonies.

"The Holy Ghost delights to view,
The contrite soul He forms anew;
And saints and angels join to sing,
The growing empire of their King."

The principalities and powers in heavenly places see, with rapture, the work of the Holy Spirit in forming our souls afresh. Great and glorious as are these works of the new spiritual creation, the unregenerate cannot discern them. We *feel* His power; He *convicts* of sin, of righteousness and of judgment. Of sin because we *believe not* on Christ. That is the sin of the nature, of the heart,—original sin, the tap-root, the fountain, the parent of *all* sin. So His work is a radical one. "Of righteousness because I go to my Father and ye see me no more." The Father sent Him, and He came voluntarily, to work out a justifying righteousness for the penitent believer; and as He completed the work assigned Him, He went to the Father again, and needed not to return to earth to do so. "It is finished:" John 19:30, were among His dying words. Thus

when the Holy Spirit convicts us of our guilt, He does not leave us to sink in despair; "man's extremity is God's opportunity." He directs us to Christ on the cross, and with the eye of faith He creates, we see the Sufferer, and we are justified: justified by the imputed righteousness of Jesus Christ, and have peace with God through Him: Rom. 5: 1.

"Enlightened by His heavenly ray,
Our shades and darkness turn to day;
His inward teachings make us know,
Our danger and our refuge too."

Martin Luther observes: "It is no more unreasonable to obtain righteousness from Christ than sin from Adam." Thus with John Bunyan, the burden falls at the sight of the cross. The load that would sink us to hell drops, and we rise to Heaven.

"Drops of grief can ne'er repay,
The debt of love we owe;
Here Lord we give ourselves away,
'Tis all that we can do."

In carrying out the divine purpose, and the first prophecy, the Holy Spirit also convicts of judgment because *the prince of this world is judged*. The first prophecy was: The seed of the woman shall bruise the serpent's head; and the serpent is the prince of this world. Christ was manifest to destroy the works of the devil. "Now shall the prince of this world be cast out." If I, by the Spirit of God, cast out devils, no doubt the kingdom of God is come nigh unto you. Thus the Holy Spirit, on His mission of benevolence, convicts of sin, of righteousness and of judgment; of judgment because the prince of this world is judged; not of judgment *to come*. The prince of this world

—the devil—is judged in every instance in which a soul is regenerated by the Holy Spirit. Satan fell from Heaven when idolatry was overthrown, and the religion of Jesus Christ became the established one of the Roman empire.

The Holy Spirit also comforts God's children—hence He is called the Comforter. He is a spirit of bondage when convicting of sin, etc., but afterwards a Paraclete, or Comforter; in which office He sheds the love of God abroad in our hearts. He aids in preaching, praying, praising. The Holy Spirit shall also quicken the body at its resurrection: “If the spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead will also quicken your mortal bodies by *His spirit* that dwelleth in you.” Rom. 8:11. They shall indeed hear the trump of the Archangel, which must be the voice of the Son of God, but the Spirit shall quicken them; thus completing the divine purpose in reference to the body as well as the soul.



CHAPTER IX.

THE COMPOSITION AND PRESERVATION OF
THE BIBLE.

The Word of God has been of extensive use in carrying on the work of redemption, and so the purpose of Jehovah. The Word made spirit, if we may use the expression, seems almost as essential in prosecuting the work, as the Word made flesh. The Word preached appears to be nearly as essential as Christ crucified. The Word, the Logos, dwelt in Christ and so was made flesh; the Word, the Scripture, is spirit and life, and dwells in the Christian. In every age, in order to the regeneration of the human spirit, it became necessary to have the truths of revelation brought in contact with it; they are what God the Holy Spirit employs for that purpose, and were inspired, recorded and preserved with that intent. God *says*: "Let there be light" and there is light. The light of divine truth dispels the moral darkness of sin from the soul, as God's voice did the gloom that enshrouded this globe at the beginning. Falsehood was the means by which Satan deceived the progenitors of the race, and by which he still deceives millions of their posterity; truth is the antidote prescribed and provided by divine wisdom to save us from the baneful effects of error. Hence the divine command: "Go ye into all the world and preach the Gospel to every creature," Mark 16:16, and the way in which true religion flourished when faithfully obeyed. In the Bible we have our preaching matter. In it we have a complete revelation

of God's purpose. Here also we have the covenant of grace made known. This word when preached with the Holy Ghost sent down from Heaven, is *quicken*ing to dead souls, life-giving. "God says and it is done." "The dead hear the voice," the word, "of the Son of God and they live. Say the apostles: We will give ourselves to the *Word of God* and prayer; then love to God and man, the essence of true religion, abounded. This was repeated, in a degree, by the reformers, and the effects were, and are yet, visible. In the days of the reformation, the Bible, the sun of the moral Heavens, began to shine, after having been clothed in sackcloth 1230 years; God's two witnesses, the old and new testaments, rose to life again after having lain dead for that period. Life was given them from God when they were translated out of the dead languages into those the people understood—living languages. The people had the word preached to them, and they could read it for themselves. The river Nile fertilizes the soil by overflowing its banks, and thus renders it fruitful; so with God's word where it comes. It and the spirit are "the river of the water of life proceeding from the throne of God and the Lamb." Rev. 22 : 1. Queen Victoria well observed that it was the secret of England's greatness. We shall not learn in this life how much we are indebted to the word of God. We shall in the one to come, I hope.

"The stars that in their courses roll,
Have much instruction given,
But thy good word informs my soul
How I may rise to Heaven.

"Here would I learn how Christ has died,
To save my soul from hell;
Not all the books on earth beside,
Such heavenly wisdom tell."

The word of God is the incorruptible seed by which we are born again. It is the instrumentality in the resurrection of the soul. It is the reed by which the temple, the worshipers and the worship are to be measured; and when all shall thus be measured, we shall see primitive piety revived. The dark ages were brought on for the want of this lamp of eternal truth; and the darkness that still covers the earth is for want of the knowledge of God it affords. "It is life eternal to know Thee, the only true God, and Jesus Christ whom Thou hast sent." John 17:3. "God's word shall not return unto Him void." The fulfilment of its prediction—the intimations of His purpose—demonstrates its divinity, and the superintending providence of God in their accomplishment. This is a continual miracle. The same can be said of the promises.

"His every word of grace is strong,
As that which built the skies;
The voice that rolls the stars along,
Speaks all the promises."

The fulfilment of the prophecies has convinced many, and doubtless will more, of their divine origin; and so lead to a saving knowledge of God. And what a radical, may we not say, a miraculous change, is effected by the word of God in the conduct, because in the character of individuals. Lions are changed into lambs, persecutors into preachers. Of course the Holy Spirit is the divine agent but the Word is the means: the preacher being a co-worker in carrying out Jehovah's purpose.

"Come Holy Ghost, for moved by Thee,
The prophets wrote and spoke;
Unlock the truth, Thyself the key,
Unseal the Sacred Book."

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We say it is divine. If all the different parts of a watch were made in as many different countries, and by as many individuals, and that without any previous knowledge on their part; and when all put together would make a perfect chronometer, it would be nothing short of a miracle, and would argue the superintendence of an omniscient mind. The Bible is such a miracle. Written by thirty-six different individuals; extending over a period of 1600 years from Moses till John, consisting of sixty-six different books; and yet all harmonizing as if the product of one mind; all teaching the same doctrines; all inculcating the same truths; and all enjoining the same precepts. The evidence is demonstrative that the volume is divine, was superintended by the omnipresent, omniscient Spirit of God; and all for one grand purpose. May we fall in line with that purpose by carrying and sending the Book to all nations, till the knowledge of God's glory covers the earth.

"Shall we, whose souls are lighted,
With wisdom from on high;
Shall we to men benighted,
The lamp of life deny?"

"Salvation O salvation,
The joyful sound proclaim;
Till each remotest nation,
Has learnt Messiah's name."

It is easily seen what an important position in the achievement of the divine purpose the Bible occupies. Let us read it in our families, teach it in our Sabbath schools, preach it from our pulpits; and practice it in our pews. Thus will we fall in line with God's plan,

CHAPTER X.

THE PURSE.

God uses *money* to aid in the accomplishment of His design. He does not manifest His infinite benevolence to others as much as He could, and we believe would, but the channels through which He communicates His blessings are clogged by our selfishness, and Christ suffers in His members thereby. The Christian church will not be making a justifiable use of God's gold and silver till she accumulates it to propagate the blessings of the Gospel as men now amass wealth for secular purposes; and these blessings are so great that it would be the best investment that could be made; and to do so, would not be any more love to humanity than we owe them. After referring to the infinitely condescending visits of the second and third persons in the Divine Triad to our globe, it seemed meet to mention His *inspired* word; it now would appear to be not altogether out of place to notice an effect following the copious effusion of the Spirit in the Pentecostal age, viz: The way in which almost entire self abnegation is effected, taught and practiced, by the primitive Christians. The disciples sold their property and laid the money at the apostles' feet, to divide to every man as he had need. The fire of the Eternal Spirit consumed their selfishness, taught them love to God and man, and filled them with sentiments of disinterested benevolence. What an example of what the Lord and Giver of life can do! He wrote the law of love in their hearts that day—and that is the law of God. We feel like singing and praying:

"Come Holy Ghost, *our* hearts inspire.
Let *us* thine influence prove,
Source of the old prophetic fire;
Fountain of light and love."

They had all things common; they loved their neighbors as themselves. In those days they were "living epistles, known and read of all men; written, not with ink, but with the Spirit of the living God." "Behold how they love one another." "The gospel is the law dissolved in grace," and was exemplified in their lives. They were conformed to the image of Christ, "who was rich, but for our sakes became poor, that we through His poverty might be made rich."

"And shall *we* then go on to live,
At this poor dying rate:
Our love so faint, so cold to Him,
And His to us so great?"

They caught the spirit of love from their Master—it is a missionary spirit: He was a foreign missionary as a divine being; a home missionary as man. He gave *Himself*, and His true disciples have a kindred spirit. The command then was: "Go ye into *all* the world." Maybe we ought not to designate them by the epithet home and foreign missions. Christ became a missionary in order to effect the divine purpose; and we fall in line with Him when we go on mission work, or give for its support. Love should be the actuating motive in every instance. It is well known that the Almighty employs wealth in the propagation of the gospel, and so purposed, no doubt. He gives us the privilege of working with Him in this respect, and so laying up treasures in Heaven as He commands. The poor need not be denied the pleasure and the profit any more than the

rich, for a cent, under certain circumstances, counts as much in the treasury of Heaven as a dollar. We are apt to disobey the command: Lay *not* up treasures on earth. Many of the wealthy covet more, although possessed of all they will ever require; thus making the poor poorer. I do not know how they will answer for this. All our political, educational and religious enterprises are kept running by money; and we believe that God raises up men to support the gospel as well as preach it, and duty demands it. I would much rather have my brothers and sisters in Christ rich in Heaven than on earth: and I think it would not be difficult to demonstrate that laying up treasure in Heaven is a better investment than any other we can make. Why should our standard of piety be lower than in former ages? Why is it so? What we have on earth we will soon leave; it will shortly be with us as the brother who said on his death bed: "All I have now, is what I gave away." What we have in Heaven we will eternally enjoy. In this way we glorify God and bless man, for which God will reward us. Let us be selfish in this way. Make our calculations a little farther ahead. How will our present conduct affect us in eternity rather than in time. Giving makes us like God. God so loved the world that He *gave* His only begotten, etc. Do you wish to resemble Him? Then give, and so fall in line with His purpose. Think of being in partnership with such a worker in such a work. If all would obey Jesus Christ in *not* laying up treasures on earth, poverty would cease; all would be in a position to acquire an education; the religion of Jesus Christ, that saves and glorifies humanity, could be propagated in all the world.

"Religion! what treasures untold,
Reside in the heavenly word,
More precious than silver or gold,
Or all that this earth can afford."

If the Master was obeyed when commanding to lay up treasure in Heaven, the nihilism of Russia, the socialism of Germany, the communism of France, and the anarchism of America would be unheard of. In principle these *isms* appear to be in accord with: "Thou shalt love thy neighbor as thyself;" but the practice of enforcing it by breaking the laws of God and man is grievously at fault. If Apostolic piety and practice abounded there would be none of them. A universal intercommunity of property, we presume, need not be looked for, until the millenium is ushered in by the power of the Holy Spirit; that alone can, and will, destroy the selfishness of the human heart, and fill it with love to God and man as at pentecost. Let us all pray for it. God's purpose, among other things, is to make man like Himself; benevolent, charitable, kind; to be conformed to the image of His Son, who is the brightness of the Father's glory, and the express image of His person. The actions of Jesus Christ show what man is as God makes Him; the actions of a sinful race show what man is as he unmade himself. Although not so surprising to the principalities and powers as the manifold wisdom of God, yet human wickedness must be astonishing. We believe they behold what is transpiring on earth: "When He bringeth the first begotten into the world," He saith: "Let all the angels of God worship Him." The work of redemption and human wickedness, affect more than the inhabitants of this planet. "Covetousness is idolatry." We love and worship

We love ourselves with all our hearts, and our neighbor—not much. Selfishness is a sin, if not *the* sin of the race. We may judge of the amount of piety we have by the unselfishness of our lives. The command not to lay up treasure on earth, is of the same Divine authority as any, or all of the others. We are impelled to be baptized, take the Lord's Supper, etc., but we forget the other. Have we *really* the *principle* of obedience; that is, scrupulous about all the divine law? There is enough in this world for all purposes, religious, educational and political; but some have more than they require, and others less. If we obeyed *all* Christ's commands, there would be far less pain and more pleasure on earth; in other words: Let us coincide with God's purpose in the use we make of the gold He gives us; for so much is the Christian Church dependent upon such means, that little or nothing is effected without it. This is a fact patent to all observers. See all our religious institutions, the educational departments of our church work, and the preaching of the gospel in home and foreign lands. It is evident to all that money is the oil used in running all our gospel machinery, and intended by the Head of the church in view of the divine purpose. The wealth of Christian nations should be more devoted to this object; we do not mean in the shape of government aid, but the voluntary contributions of the people. God's purpose and the human will can easily coincide here; or God's sovereignty and man's responsibility: also in prayer, etc. The piety of the primitive church began to decline as soon as the state interfered; but while opposed by the power of the Roman empire, in and after the days of the apostles, "She was fair as the

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moon, clear as the sun, and terrible as an army with banners." going forth conquering and to conquer, shaking the world from centre to circumference, until the religion of the despised Man of Sorrows became the established one of the world. Let us not allow this world to hide the next. Two five-cent pieces would cover our entire vision. There is a wiser selfishness than in reference to this life. One gentleman observes that he was never so happy when amassing wealth for himself, as when after securing a competency, he devoted *all* the proceeds of his extensive business to the cause of Christ. "It is more blessed to *give* than to receive." It is blessed to receive too. "We must prepare for a rainy day." But there's not going to be a flood: Gen. 9:11. Then:

"Turn to God, thy cares forego;
All earth-born cares are wrong;
Man wants but little here below,
Nor wants that little long."

Brethern, Jesus Christ is hungry, thirsty, naked and in debt; yet *He* has given us all we own, and it is through *him* we are heirs of God. The Rev. H. W. Beecher took a large collection one Sabbath morning for a neighboring Roman Catholic who had sustained the loss of his property by fire. The man and his family ever after worshipped with Mr. Beecher's congregation. What an effect *practical* piety has! If the Christian churches everywhere would do so, we would soon see the world at the feet of Jesus, where we ought to be. Many could give a tenth, and sustain no loss. The heathen did so to their useless gods; shall we not to the God of Israel? Bring the tithes into the storehouse and try Him. If you want to help God in

His purpose *give*. "We are not our own." Let us try more to glorify Him in our bodies and in our spirits which are His. We are bought with Christ's blood.

Having introduced the subject of human agency in the execution of the divine purpose, it may be as appropriate to continue it here as at any other time. Of course God is the great architect of the grand palace He is erecting, but His highly favored creature, man, after His Maker creates him anew--infuses eternal life--co-operates with Him. God alone does most of it; the creation of the angels, the heavens and the earth; the new creation of the soul in regeneration, and of the body in resurrection; and will form the new heavens and earth, but man preaches, prays, gives, etc.; thus the manifold wisdom of God being displayed by the church *as* well as through it (*by* in the authorized version, *through* in the revised.) The word *through*, may convey both ideas. Are *we* then, with Jehovah, making known to these celestial intelligences His manifold wisdom? Christians! think of our high calling. Be ambitious. We believe with the late Rev. C. H. Spurgeon that we will be doing so forever. Let us *now* give attention to duties devolving upon us in this life--duties that will not devolve upon us in the next. Eternal life is a gift, but rewards await our labors.

Prayer is one of the human agencies, a divinely appointed means used by God's co-workers, and rendered effectual by Him in carrying on the great work. No doubt a portion of the ten days that elapsed between the ascension of the Lord and the coming of the Holy Spirit, was spent in importunately pleading for the effusion of the promised Comforter. They prayed in view of the promise, and the promise was in view of the

purpose. In answer to believing, faithful prayer, they received the great qualification for their work; or rather, God the Holy Ghost chose to employ them in accomplishing His purpose. A soul dead in sin does not realize its need, nor that of others; but when quickened by the gospel, and animated by the love to God and man that Christianity inspires, we plead with God for ourselves and others.

"Prayer is the breath of God in man,
Returning whence it came;
Love is the sacred fire within,
And prayer the rising flame."

God is Love, and hears our faithful, fervent, loving petitions. He has made ample provisions, in the merit of Christ, to supply our wants out of His riches in glory. Christ also intercedes. Love is the chief characteristic of Christianity.

"Love is the golden chain that binds
The happy hosts above
And he's an heir of heaven who finds
His bosom glow with love."

"Faithful prayer moves the arm of Him
that moves the Universe,"

"Faith, mighty faith, the promise sees,
And looks to that alone;
Laughs at impossibilities,
And cries, it shall be done."

Although no merit, there is might, in prayer. God intends it as much as His purpose; prayer is a part of His plan. Apart from the answer it is a very wholesome exercise for the soul. The purpose includes the means. God gives us life and we are to use it.

"Prayer is the Christians' vital breath,
The Christians' native air."

Our lives are entirely different on account of prayer. The means are as inseparable from the accomplishment of the purpose as tilling the soil is from the reaping of a harvest. Prayerless souls are not acting philosophically. Prayer is a princely privilege. The blessings God gives are worth asking for. One of the greatest wonders in the government of God is the erection of a throne of grace, the invitations thereto, and the answers therefrom. We are informed in Gen. 4:26 that "Then men began to call upon the name of the Lord." Prayer has been a mighty agency since in effecting astonishing revolutions. Man feels the woes of the fall and looks to his Maker for help—an alleviation of his miseries. "Call upon me in time of trouble and I will deliver you." All our wants in time and eternity are provided for in the covenant of grace; and He will be enquired of by the House of Israel to do these things for them. The source is inexhaustible.

"Its streams the whole creation reach,
So plentiful is the store;
Enough for all, enough for each,
Enough forever more."

Every blessing has been forfeited by original sin and actual transgression, as well as the Divine displeasure incurred; but God has provided more in Christ than Adam lost, and we receive it by faith and prayer. "Ask and ye shall receive." Pray without ceasing for Christ makes *continual* intercession.

"What various hindrances we meet,
In coming to the mercy seat;
Yet who that knows the worth of prayer,
But wishes to be often there."

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We will advert to a few instances, quoting from sacred and profane history, demonstrating thereby that prayer has been extensively instrumental in effecting the divine purpose, and therefore to be employed by all who would coincide therewith. What wonders were wrought in Egypt in answer to the prayers of Moses, when God would destroy idolatry and substitute His worship, thereby saving many souls! And when idolatry had again become rampant in the days of Elijah, what a glorious spiritual reformation followed his memorable prayer on Mount Carmel. Think of Daniel, a captive in Babylon, pleading with the God of Israel till he obtained the promise of his people's deliverance. Hezekiah's prayer resulted in the destruction of 185,000 Assyrians in one night, and the consequent preservation of Jerusalem. The selection of the twelve apostles by our Lord was preceded by a night's prayer on His part; thus laying the foundation stones of the gospel dispensation church. It was a matter of paramount importance in connection with the great undertaking. The effect of His prayers will not be fully known till eternity dawns on our astonished vision. His actions were prayers of the most effectual kind for the redemption of His people. O, how strongly He desired it. Let us pray that way in the discharge of our duty. The Pentecostal revolution, the greatest the world has known, shaking the kingdom of Satan from foundation to apex, was prefaced by ten days' prayer. Prayer was the secret of the glorious reformation. See Luther the night before the Diet of Worms met, and we cease to marvel at the success attending the cause of truth, for he moved the arm of Jehovah. Knox, in prayer, says: "Give me Scotland or I die,"

and he got Scotland. Spurgeon said: he attributes his success to his church's prayers; and we know that his own were immediately answered in almost, if not altogether miraculous ways. These examples prove the efficacy of prayer, and what a prominent place it holds in the divine plan. Many instances, equally demonstrative, could be furnished, which will occur to the mind of the reader. Suffice it to say: True prayer, we fully believe, is *always* answered in one of two ways: we either get what we ask for or grace to do without it. We have examples of answers in both ways in scripture. The new birth is what constitutes us Christians, and the spirit of prayer is always an accompanying gift. We may be confident we are not Christians if we have not the spirit of prayer,

"Restraining prayer we cease to fight;
Prayer makes the Christian's armor bright;
And Satan trembles when he sees,
The weakest saint upon his knees;
And all the powers of hell would boast,
If out one praying soul were lost."

If a church is truly praying we may expect a revival. It is only a means, not an end. Do we care enough about God's cause to pray in secret, at our family altars, and at the church altar? God promised because He purposed, and in His providence He answers. "Let men then pray everywhere," for God intended man to co-operate with Him in the execution of His design; the fulfilled promises prove this, God being unchangeable and true. Many things transpire in this world that would not be but for prayer.

Preaching is another human agency that God has wonderfully employed in the salva-

tion of mankind, and consequently in the erection of His glorious habitation. Prayer and preaching Christ brought about Pentecost. Then Peter uses one of the keys and opens the kingdom of Heaven to 3,000 Jews; and shortly after, the other, and doesso to the Gentiles. Thank God the kingdom is still open. Preaching is of very ancient date. Enoch, the seventh from Adam, was a preacher: Jude 14. Noah was a preacher of righteousness. The prophets were, more or less, all preachers. The apostles were the generals of the great army. The reformers lead the van in their day. Geo. Whitfield was the prince, and C. H. Spurgeon the king of preachers in modern days. Indeed piety has abounded in the different ages of the churches' history in proportion as the gospel was preached. Christ Himself was the great preacher who makes the others fishers of men. Religion has been at a low ebb whenever this duty has been neglected; so much is it a means of executing the purpose of God. The dark ages were a result of the neglect of preaching the gospel. Heathendom is what it is to-day for the want of a preached gospel; and those who are content without it are gradually receding to that condition. "Go ye into all the world and *preach* the gospel to every creature" is the commission of the Son of God to His chosen. Mark 16: 16. God uses human tongues and human ears in effecting His purpose. God does not ignore means even if some men do. God gives life and character to Paul and others, and they live and act out the character by preaching to others--co-working with Himself--practicing the principles of piety, showing the law written in their hearts. There is no surer sign that we are saved than being actively engaged in the service of God.

Preaching is a divine institution to accomplish a divine purpose. We thus unite with God in building and lay up a rich reward. "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars forever and ever."—Dan. 12 : 3. Let us be encouraged; preaching is sowing seed, prayer watering it; God shines upon the means of His own appointment and a harvest of souls is gathered. The commission will not be repealed till the world is at the feet of Jesus. His word shall not return unto Him void. Our text would lead us to conclude that we will preach forever. Mr. Spurgeon thought so, and that there was enough in the word of God to do so. Let the church then proclaim Christ to the world. As a human Being He is a *home* missionary; as a divine being a *foreign* one, and as such gives us our mission—or the commission. He is the object of worship.

"This, this is the God we adore.
Our faithful unchangeable Friend;
Whose love is as great as His power,
And neither knows measure nor end."

We become conformed to the character or image of the God we worship. The ancient Romans worshipped Mars the god of war, and what warriors they were. Both ancients and moderns worship Bacchus the god of wine, and what confirmed drunkards many of them became. Avaro, the god of gold, has always had multitudes bow at his shrine, and how covetous, selfish and penurious they have become, so much so, that "the more they get, the more they want," has passed into a proverb. The Bible teaches the same philosophy; viz., we reflect the image of the

God we worship. II Cor. 3 : 18. Then since Christ is the image of the invisible God, and all the inhabitants of this Planet have lost that image by sin, let us hold up Christ and Him crucified to all nations. And may the Holy Ghost attend the doctrine as at Pentecost, and with the same effects.

Praise.—This is an important feature in the worship of God; the gospel is sung, prayer is sung, and the music often opens up the avenue to the soul to receive saving truth, when the word preached might not have been regarded. Many a soul has been convicted and converted by the sweet strains of the gospel as sung by God's servants. Praise is akin to the worship of Heaven and does much to fit the soul for the employment of the church triumphant. It has a powerful influence on human minds. "Music hath charms." It has been said: "I care not who legislates for a country if I am allowed to make its songs." In preaching, our hearts go out to the people; in prayer to God for blessings on ourselves and others, in praise to Him for what He *has* done for us.

"In every joy that crowns my days;
In every pain I bear;
My heart shall find delight in praise,
Or seek relief in prayer."

The small amount of piety prevailing in Heathendom, where little, or no preaching, prayer and praise are observed, proves how much, as means, they have to do with God's purpose, and how wise in us to give attention to them. Let us be as wise in the spiritual realm, in the use of means, as we are in the secular. The means of grace are of Divine appointment for the accomplishment of the divine purpose.

CHAPTER XI.

INSTITUTION OF THE SABBATH.

This is *the* day devoted to praise, prayer, preaching and the use of the purse, and therefore the day Jehovah does more in carrying out His purpose than, probably, in the other six. It is the day in which God said: "Let there be light and there was light." It is the day in which He shines through the preached word into thousands of benighted souls, "giving them the light of the knowledge of the Glory of God in the face of Jesus Christ." The mind, in a moral sense, is similar to the chaotic condition of this globe before God said: "Let light be." It is the day our Lord rose from the dead, and the day on which millions have had a spiritual resurrection to eternal life. It is the day on which the Holy Spirit came, and the day on which thousands are born from above. It has been observed by the Christian church as the day of rest and worship in all ages of her history. Ez kiel appears to have foretold the change from the seventh to the first day of the week in Chap. 43:27 the eighth day of course reverting to the first as there are but seven days in a week. The apostles observed the first day of the week. It is visible at a glance that God in His wisdom purposed the use of the seventh part of our time to spiritual employments. It is of divine appointment and accords with the divine plan. It is required for soul and body. In France, when anarchy and infidelity were rampant and the people seemed determined to destroy the last vestige of Christianity, they abolished the seventh, and for it sub-

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stituted the tenth day for rest. They soon discovered that neither man nor beast could endure nine days' labor, and were forced to return to divine appointment. What have we been doing this seventh portion of our time? this one week in seven? this one month in seven? this year in seven? If we are seventy years of age, we have had ten years of Sabbaths. We ought to have done much in that time, as means, for our own and others' salvation. How much prayer could be offered? How many times could we read God's word? How often have we attended divine worship, and in these ways fallen in line with God's plan? Have we spent or mispent it?

"A Sabbath well spent,
Brings a week of content,
And strength for the toils of the morrow;
But a Sabbath profaned,
Whatsoe'r may be gained,
Is a certain forerunner of sorrow."

I trust we do not act as the beggar, who on receiving six dollars from a gentleman knocked him down and robbed him of a seventh he had. That is what we do, as far as we can, if we neglect the observation of the Lord's day. How culpable! "Remember the Sabbath day, to keep it holy." The Holy Spirit was sent, and 3,000 regenerated, the very first Sabbath kept on the first day of the week. Place yourselves in a position to receive salvation by attending the means of grace on that day. God gives us six days for ourselves, and we frequently rob him of the seventh. How will we spend the year in seven in the future? Let us endeavor to acquire and impart a year's useful instruction. "We cannot grind with the water past the mill;" let us improve the Sabbaths to come.

"Then will I set my heart to find,
Inward adornings of the mind;
The knowledge and virtue, truth and grace.
These are the robes of richest dress.
The Son of God when here below,
Put on this blest apparel too;
In these on earth would I appear,
'Then go to Heaven and wear them there."

Organization of the Church.—The creation, or formation of the church, by regenerating human hearts, is a part of that work by which God's manifold wisdom is displayed; hence the importance of it in connection with the divine purpose. There is the work of the Son, an *external* one, and the work of the spirit, an *internal* one. Hence the question: "What has Christ done *in* you, as well as *for* you?"

God calls a people out of the human family to Himself. The Greek word for church means "called out." It is a "high calling," to be made sons and daughters of the Lord Almighty, Princes and Princesses of the Royal House of Heaven. P^hil. 3:14. It is a "heavenly calling," from heaven inviting us to heaven. Heb. 3:1. It is a "holy calling," to purity of heart and life. II Tim. 1:9. Divines designate it "effectual calling," because it effects the real regeneration of the soul. The dead in sin hear the voice of the Son of God and live. Calling and regeneration are the same. The saints persevere because they are saints. What makes them saints is an indestructible principle of divine life—the divine nature as Peter observes— which will live as long as Christ lives. "Because I live, ye shall live also."—John 14:19. Saintship will make us persevere, but persevering will never make us saints. If we are not persevering then, are we saints? God calls them and fits them for their high desti-

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ny. They are *in* the world but *not of* it. They are separated from sin to a great extent; its guilt is gone for they are justified; its power is gone, for "sin shall not have dominion over them."—Rom. 6 : 14 and, "He that is born of God, doth not commit sin."—I John 3 : 9. The *corruption* of the nature is not, however, entirely gone. "He that saith he hath no sin deceiveth himself, and the truth is not in him."—I John 1 : 8. "It is no more I that do it, but sin that dwelleth in me."—Rom. 7 : 20. To illustrate: We are the servants of those for whom we work most of the year, and not of those for whom we work a few days. There is a great difference between *having* sin and *committing* sin—between what *sin* does and what *we* do. We do not sin as before regeneration, for the application of the blood of Christ, together with the renovation of our nature by the Spirit, cuts the tap-root of sin; and although it does not die immediately, it gets a death-blow. It would be vain for God to justify me, if He did not *so* change my heart; for I would need justification again and again, until the principle of sin was cancelled; but because we are made partakers of the Divine nature, II Peter 1 : 4., because He takes away the heart of stone and gives a heart of flesh. Exek. 36 : 26, because the seed of God remaineth in us, I John 3 : 9, and because of a new creation unto good, God can and does say: "I will be merciful to their unrighteousness, and their sins and iniquities will I remember no more."—Heb. 8 : 12. Such are the members of the Christian church. Paul's "I" corresponds with John's "He that is born of God." Paul's "Sin that dwelleth in me," corresponds with John's, "He that saith he hath no sin deceiveth himself." The saints are a wonder to

the universe. "I and the children God hath given me are for signs and for wonders in Israel, from the Lord of hosts which dwelleth in Mount Zion."—Isaiah 8:18. He calls them out, or, in other words, forms them into a church. He gives them officers too—pastors and deacons. Christ lead captivity captive and received gifts for men; and He gave apostles and prophets, pastors, etc., Ordinances as well; baptism and the Lord's supper, professions of their faith and union with Him and obedience to Him, they are sacraments or oaths, by which we swear allegiance and adherence to Prince Immanuel. He appoints means of grace also—preaching, prayer, praise—channels of communication between Christ and the soul, by which grace and mercy are conferred. Thus the church is constituted a "peculiar people," separated from the world, worshipping an invisible God. The more faithfully we continually repent of sins of commission and omission, and practise the virtues inculcated in the gospel, the more we coincide with the eternal purpose of God, and so answer the design of being a Christian church. O! that we could cause our fellow Christians to realize their position, and the honor of working with God. Thus organized and equipped, in obedience to our marching orders, "Go ye into all the world and preach the gospel to every creature," the church makes known the manifold wisdom of God. Who can tell what beings may be looking upon us as we acquit ourselves in the conflict with the rulers of the darkness of this world; even though this earth is the field of battle? We know the enemies and the angels are here, how many? The church is the Light of the world since Christ left it; O that she may "arise and shine," "fair as the moon, clear

as the sun, and terrible as an army with banners."—Solomon's Song, 6:10, till the kingdoms of the world are Christ's. That she might so work with her Redeemer. Many martyrs have fallen in the good fight, but the gates of hades—death and powers of the invisible world—did not prevail against them; it hastened them to glory, and "their blood became seed of the church."

"Thy saints in all this glorious war,
Shall conquer though they die."

And we ought to say:

"Hush my dark spirit, the worst that can come,
But shortens thy journey and hastens thee home."

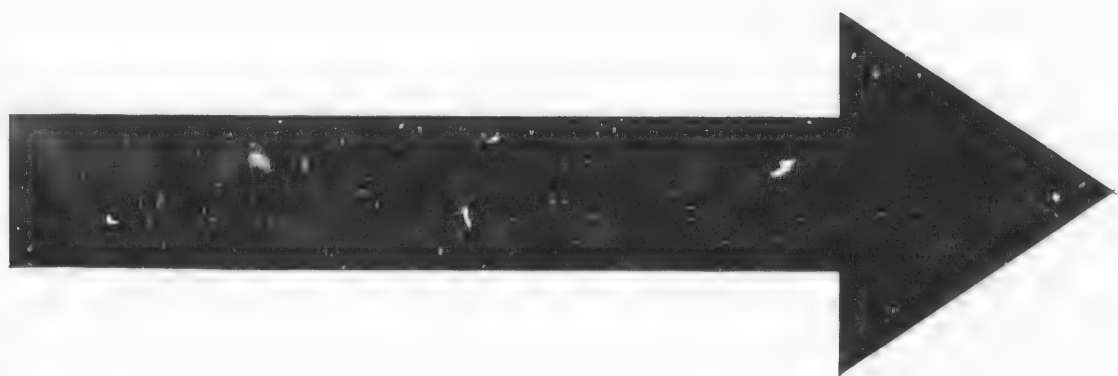
By the church the Almighty prosecutes His design. We do not realize our high calling.

"Look how we grovel here below,
Fond of these earthly toys;
Our souls how feebly they go,
To reach eternal joys."

We ought to feel like giving, suffering, doing, dying, with such a prospect before us. "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever."—Dan. 12:3. What God makes them, and what they make themselves, is all of grace.

"Grace first contrived a way,
To save rebellious man;
And all the steps that grace display,
Which drew the wondrous plan."

Showing the exceeding riches of His grace is included in the divine purpose. Eph. 1:6, 7. Part of the church is in the eternal



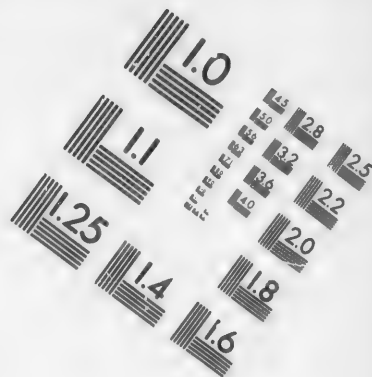
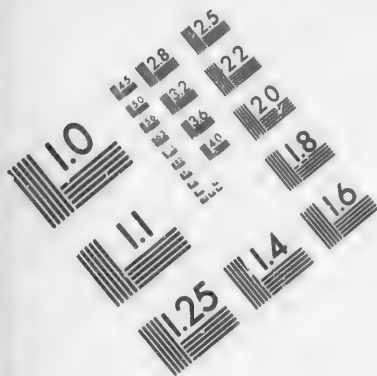
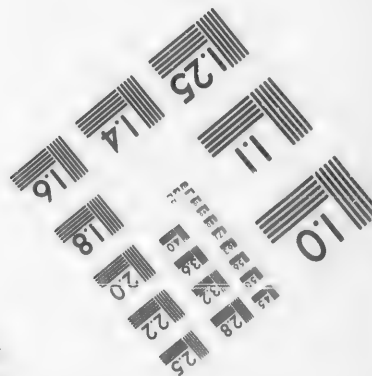
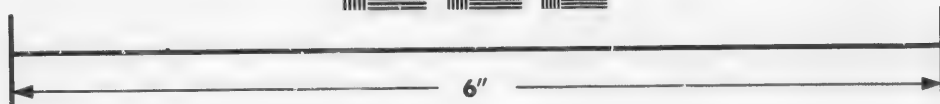
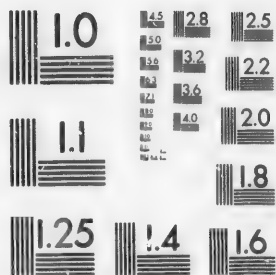


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state, except their body; which heaven they are in we cannot tell, or whether they occupy the three; and part of it on earth.

"One family we dwell in Him,
One church above, beneath;
Though now divided by the stream,
The narrow stream of death."

We presume that the part of the church now triumphant makes known the manifold wisdom of God much more fully than the militant portion. The church is God's habitation where He lives and works. He works salvation *in* us, and we work it *out*. The church is the machinery, and God the motive power; hence very useful in accomplishing His purpose. God has chosen the church to be the school of the universe, in which He instructs myriads of its rational and intelligent inhabitants in a knowledge of Himself. It is life eternal to know God; and the church, along with the displays of love and justice on Calvary, may be the means destined by Him to preserve those intelligences the life they possess, and to keep them from sin. His conduct towards the inhabitants of this little world shows His character to all worlds—His conduct being a mirror where we behold His character. Little world, did we say? That shows His true greatness the more. The grace God imparts, through the merit of Christ, and the labors of the church, elevates man socially, intellectually and morally, fitting him for glory in Heaven, there to be a monument of the adorable wisdom of Jehovah forever, and the admiration of all created beings. If the church realized that it was to those in *heavenly places* that God was making known His

manifold wisdom, it seems as if she would be incited to greater diligence. His wisdom is conspicuous in the adaption of the doctrine of the Crucified to teach mankind repentance and love to God; and is the way in which this method of administering the divine government guarantees the observation of His law: Herein is divine philosophy.

A thought worth considering is: The organic union of the primitive church. There were *local* churches, but by no means the same as the sections and denominations we now have. The Head of the church and His Word teach but one form of church government and one doctrine. Some do not interpret the Word aright. Who? All should be open to conviction and willing to receive truth. We sometimes love something better. The sectional state of the church may weaken the kingdom. Has prejudice more influence sometimes than the love of truth and of the brethren? Our prejudices should not prevent us from examining the views of others—they may be right—we were wrong, and may be yet in many things. Surely we do not care more for *our* denomination than for the church of God! We talk of a basis of organic union; all true believers are *one* in Christ; and what we have to do is to renounce sectarianism and all the prejudices of education, and recognize that fact. Christianity as taught and exemplified in the Scriptures is a divine basis of union; and a departure from this is what necessitates the return.

Revivals.—There have been revivals from very remote ages. Forming a large portion of the history of the church, they must have been designed by Jehovah in His mediatorial government; and as only God can be the

author of them, that fact is doubly apparent. God is carrying out His purpose, and has, it would appear, set times to favor Zion; but is it not because His worship and service have been neglected, that if He would not interpose and carry out that purpose, the church would be swallowed up by the world? Instead, therefore, of negligently excusing ourselves by waiting for "God's time," let us labor on when we are revived; for our labor will not be in vain in the Lord: He will abide with us and carry on the work he has begun. No church should be satisfied unless there are continual additions. Let us give the Lord such a cordial reception, by assigning Him the chief place in our affections, by our devotion to His cause, and by an improvement of our gifts and development of our graces, that He will dwell in and with us. May He enable us to grow downwards in humility, upwards in spirituality, inwardly in holiness, and outwardly in the good fruits of Christianity, that shall be adduced in the final day as evidence of our being Christians. Rev. C. G. Finney, the great revivalist, says: "When a church becomes cold and indifferent a revival is needed."

We read of several revivals in the times of the prophets and kings in Old Testament times. The people often fell into idolatry, forsaking God, the fountain of happiness; and He often repeated history by raising up men that He used in the revival of true religion. What was Pentecost but the greatest revival the world has known? The Holy Spirit, through the preaching and prayers of the apostles and others, regenerated thousands, organizing them into the Christian church. The reformation was a repetition, in many respects, of what took place at the

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formation of the church. The revivals under Whitfield, Edwards, the Wesleys, etc., were renewals of the work; God will have His worship continued in the world, interposing for that end. And the Millenium will be the greatest and longest continued of these gracious exhibitions of saving power on the part of our God that the people of the world will have been acquainted with. No doubt but that will be a period when God's purpose in connection with human redemption, the enlargement of the church, and the erection of the habitation for His Majesty, will be advanced very much more than during any other epoch; especially if it last 360,000 years as some suppose, each day counting a year, as is evidently the case in the prophecies of Ezekiel, Daniel and John. If Satan is bound 360,000 years, or even 1,000, and an almost, if not altogether, universal prevalence of true religion abounds, no doubt but God's purpose will mature very rapidly; so much so that Satan is to be loosed but a little season after till the completion of it. When Satan is bound, the seed of the woman shall bruise the serpent's head more than at any other period of the conflict, except it be when on the cross, or when He shall consign him to the place prepared for him and his angels. Then all the kingdoms of this world shall be Christ's without receiving them from Satan.

"Jesus shall reign where'r the sun,
Does his successive journeys run."

"The little stone shall have become a great mountain and fill the earth." God purposed this for He has promised it. It will be a glad time when the earth shall keep jubilee a thousand years. His power in ordering His providence will effect it.

"He sits on no precarious throne,
Nor borrows leave to be."

Revivals are God at work carrying out
His purpose.

"His purposes will ripen fast,
Unfolding every hour;
The bud may have a bitter taste,
But sweet will be the flower."

While on this point we would further add:
The devil, the arch enemy of God and man,
who deceived our progenitors by falsehood, still
continues to do so in millions of their pos-
terity, and will while permitted; but the
time foretold in the sure word of prophecy
will shortly arrive, when the second Adam,
will, through His people, and by the chain
of eternal truth, bind and cast him into the
bottomless pit for at least a thousand years:
Rev. 20:1-6. He is being bound now in the
destruction of his strongholds. The god of
this world reigned quite extensively for a
short time; the God of all worlds will reign
forever.

"This wrong shall not forever sway;
The many toil in sorrow;
The hosts of hell are strong to-day
But Christ shall reign to-morrow."

God help us to bind him in each com-
munity where we dwell. He has many
strongholds everywhere, in home and foreign
lands.

"The lives of great men all remind us
We may make our lives sublime;
And departing, leave behind us
Footprints on the sands of time."

Things to be Performed.

CHAPTER XII.

THE LORD'S SECOND COMING.

This is the great final event in the history of this planet that will wind up the eternal destinies of the race—the last until the eternal state which the completion of the eternal purpose will usher in: Acts 1:11, Heb. 9:28. It is in prophecy yet, as His first advent was; that has now become history. A great part of time is gone: it will soon end. The history of our globe will soon be a thing of the past. I tremble at what is approaching. The telescope has revealed worlds, that *now* are not visible—their end having come. It will soon be so with this one—at least in its present form. Sin necessitates an entire, radical, eternal change. The first coming of Christ was to atone for sin; His second will be to destroy it and its consequences forever—the impenitent too. There will be new heavens and earth. The curtain has dropped for a period between His first and second advents. How different will the one be from the other! At first His uncreated glory was veiled in a tabernacle of clay. He will come the second time in all the glory of His Father and that of the holy angels.

There are three things in particular He is coming for: To raise the dead, to change the living, and to judge the human race. When we speak of the *coming* of the Lord, we do not mean that He is not here, but a different manifestation of Himself to His creatures. "Lo I am with you always, even to the end

of the world."—Matt. 28:20. He manifests Himself to His people now, although not to the world, but at His second appearance it will be to all; "Every eye shall see Him."—Rev. 1:7. He is here, He will not come, but will be revealed in a different way.

1. *To Raise the Dead.*—God's purpose of redemption included the body. The sufferings of this life, and death itself, appear to be part of the process of salvation; for such would not have been but for God's purpose to save the souls and bodies of His people; otherwise Adam and Eve would have been consigned to endure the penalty of sin without any separation of body and soul, just as it will be with the wicked at the last day. It will be as easy for Christ to raise the dead as to form Adam's body of the dust at first. The resurrection will be the regeneration of the body, as the birth of the spirit is the regeneration of the soul. "Behold I make all things new;" new soul, new body, new heaven, new earth. If the Spirit of Him who raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you: Rom. 8:11. Christ's body redeemed our bodies, His soul our souls, may we say? Deity dwelling in Him and with Him doing the work. But for the purpose of redemption Adam and Eve and their posterity would not have been allowed to remain on the earth; nor would there have been disease or separation of body and soul; they are sanctified to the believer's benefit; especially the afflictions of Christ, without which there is no redemption. Our light afflictions work out for us an eternal weight of glory; for if the earthly house is dissolved we have a building eternal

in the heavens. Diseases invade the clay house, and the soul quits it as an unfit dwelling. "Dust thou art and to dust thou shalt return."

"Few are thy days and full of woe
O man or woman born;
Thy doom is written, dust thou art,
And shalt to dust return."

These tents shall be taken down, but they shall be pitched beyond the Jordan. We may see the first resurrection, if it means of the body—that is the resurrection before the Millenium—those alive at Christ's second coming will see the general resurrection. Christ raised one newly dead, the nobleman's daughter; one on the way to the tomb, the widow's son; and one buried, Lazarus. Many bodies of the saints arose at the time of His resurrection—first fruits of His victory. Christ abolished death, and brought life and immortality to light by the gospel. II Tim. 1 : 9. God purposes to raise the body. "As in Adam all died, so in Christ shall all be made alive." These old friends—the soul and body—shall meet again. They laboured and suffered as one and they shall be rewarded as such. "These bodies shall shine like the sun in the kingdom of our Father." These mortals shall put on immortality; then shall be brought to pass the saying that is written: "Death is swallowed up in victory."—I Cor. 15 : 54.

"Let faith exalt her joyful voice,
And thus begin to sing;
O grave, where is thy triumph now?
And where, O death, thy sting?"

In order then to complete God's gracious design, the soul and body will be glorified at

the second coming of Christ. According to the scriptures, the resurrection will be the first great event that shall transpire at that solemn, yet joyful, time.

2. *The living shall be changed.*—"Flesh and blood cannot inherit the Kingdom of God." 1 Cor. 15:50. The change will be similar to that wrought on Enoch and Eljah, equivalent to death and resurrection. Our Lord, then, has accomplished as difficult things already as will be necessary in order to complete redemption and so God's purpose. Sin shall be as effectually annihilated by the change as by disease, death and resurrection. Nothing but the blood of God could wash the stain from His creation. What a shock the change will be to the human system: "In a moment, in the twinkling of an eye, the dead shall be raised and the living changed."—1 Cor. 15:52. The life emanating from the dying victim on Calvary that like the shock of a mighty galvanic battery has communicated immortality to the spirits of the innumerable multitude of the redeemed, is felt in the caverns of the grave and arouses the sleepers there, and quickens the living. We see God's heart on the cross, its almighty pulsations have revived the souls of myriads of a dead race, and will all of their bodies. The work of the God-man, and the proclamation of it under the influence of an unction from the Holy one, has been like a mighty engine carrying the church to glory.

We will all experience the change or death soon. After the resurrection, and the change, of the living the judgment will follow.

"All levelled by the hand of death,
Lie sleeping in the tomb;
Till God in judgment calls them forth,
To meet their final doom."

3. *The Judgment.*—It is conceivable that the new heavens and earth shall be prepared before the judgment or between it and raising the dead and changing the living, so as to be in readiness for their glorified inhabitants; but that is not essential. The judgment may be first, and by the fiat of omnipotence the old heavens and earth may be renewed, or new ones formed. It matters little *when*; it will be a fearfully solemn epoch in the history of man. We shall be there. God has purposed a day of grace, and that it shall end. This world shall not always continue so; God shall not always be grieved with sin, nor allow His saints to be oppressed. Rebellion against His government shall not be perpetual. It is strange that the professed people of God, have been the greatest persecutors—the Jews, the Romanists, etc. As they were Christians, it mattered little what they did: but there is a day coming when they shall find it was because they were not God's children they did so. Persons often fought *against* God when they supposed they were fighting *for* Him; so easily are we deceived, and so much is the carnal mind enmity against God. "The heart is deceitful above all things and desperately wicked."—Jer. 17:9. Then ask the Lord to "take away the heart of stone and give an heart of flesh;" "To create a new heart and renew a right spirit within."—Ezek. 36:26; Psalm 51:10. If sinners will not repent and wash away their sins in the blood of God's Lamb, Jehovah shall destroy them and their sins. He has a prison in His dominions. When it was prepared we know not: it doubtless was a part of the eternal purpose; He foreknew the rebellion of angels and men. God intends a day of separation; *character* will decide the destiny

of each, *conduct* decide the character. There shall be two sentences, pronounced by Jesus Christ, the Judge. When the Saviour was born, a judge was born. When we celebrate Christmas, we do well to remember this. His first visit was wholly in the capacity of a Saviour; the second will be to judge as well. "Before Him shall be gathered all nations, and He shall separate them one from another, as a shepherd divideth his sheep from the goats."—Matt. 25:32. To those on His right hand, the place of honor, He will say: "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Matt. 25:34. Some divines think that the righteous will be caught up into the air, the first heaven; while the wicked will be left on the doomed earth; Edwards, Boston and others think so; while Christ and His throne shall intervene. The place was prepared, although not finished, from the foundation of the world, thus ready for Abel and all the spirits of the just made perfect, till they re-enter the body, and in its glorified condition, occupy it for ever. Christ said: "I go to prepare a place for you," so it was not completed: John 14:2. "Come ye blessed," etc. You came to me on a throne of grace; you came to worship in the earthly temple; you came to my Word for instruction; and now come to my eternal home and enjoy everlasting communion, closer fellowship, forever. Come and be the admiration of principalities and powers to eternity. "Ye blessed of my Father." What a blessing for the Father to give us to His Son; what safe hands to be in. Blessed be His name.

"I know that safe with Him remains,
Protected by His power;

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What I've committed to His trust,
Till the decisive hour."

"He is able to save unto the uttermost all that come unto God by Him," and "him that comes He will by no means cast out." Then I will go. The Father blessed us also by drawing us to His Son when we could not come. How Christ loved us and gave Himself for us, "that He might purify unto Himself a peculiar people zealous of good works." Shall we not, then, be engaged in them and fall in line with His intentions? "Blessed be the God and Father of our Lord and Saviour Jesus Christ, *who hath blessed us with all spiritual blessings in heavenly places according as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love. Eph. 1:3, 4.* And so these spiritual blessings qualify us to be at the right hand of the Judge; and thence to inherit the kingdom, the new heavens and earth. "All things are yours."—1 Cor. 3:23. "Heirs of God and joint heirs with Christ."

"Then will He own His servants' name,
Before His Father's face,
And in the New Jerusalem,
Appoint my soul a place."

The second sentence will be: "Depart ye cursed into everlasting fire prepared for the devil and his angels."—Matt. 25:41. "Depart" with the burning world maybe. "The earth and the heaven fled away, and there was found no place for them."—Rev. 20:11. Ye did not come for mercy; ye would not come that ye might have life; ye would not be redeemed; for love of sin, ye despised my blood; now vengeance will overtake you. "Ye cursed." Ye were always under the

curse of the broken law; for "Cursed is every one that continueth not in all things that are written in the book of the Law," and ye would not come from under that curse by repentance and faith, notwithstanding I was made a curse for you, "for cursed is everyone that hangeth on a tree." Come to Christ now, for the wrath of God *abideth on* the unbeliever. "Ye cursed;" with a new curse for neglecting the great salvation. Depart into everlasting punishment. The saints, when they see the justice of the sentence will say amen; amen to the eternal damnation of angels and men. 1 Cor. 6:2, 3. God has purposed this day of account and separation and it is requisite in order to the proper administration of His government.

The state we shall then enter upon will be endless. If a view of God's wrath against sin as seen in Christ, when He was made sin for us, does not satisfy the universe and bring the sinner to repentance there will be one more exhibition of it—the day of judgment. To suppose a repetition of the display of His moral characteristics as has been made to the dwellers on this planet, as well as to the principalities and powers in heavenly places, is to suppose that other worlds are inhabited, which is not at all unlikely; that their inhabitants have likewise rebelled against their maker, and that the same process has been gone through—the same wonderful drama enacted to reclaim them. We rather endorse the sentiment already given expression to in this work: that all the intelligent creatures that God has made or may make, shall be preserved from insurrection against the most High by the displays of power, justice and love seen in the redemption of this world, and maybe that,

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among other reasons, is why the principalities and powers in heavenly places are scanning the manifold wisdom of God seen therein; and that, in what part soever of the universe, a redeemed human being may be commissioned to go, it shall have this effect, as that redeemed one proclaims it, during all the ages of eternity; thus *by* the church shall God's purpose be furthered. Let us now, as far as God gives us ability and opportunity. The evil that *may* have spread through the universe, has been nipped in the bud by the displays God has made to the principalities and powers in heavenly places of the turpitude of sin; seen especially in the sufferings of His Son; but also in the calamities that have overtaken the inhabitants of this depending of His vast empire, as well as in the place prepared, or will have been prepared, for the devil and his angels, and impenitent human beings. "God is love." We believe what shall have transpired on this planet in the accomplishment of the purpose is amply sufficient to produce such glorious results. And how are we affected by them? The work of redemption is not very limited in effect. We cannot see the full glory of these things now as we shall, nor as sinless intelligences now view them.

CHAPTER XIII.

THE CREATION OF THE NEW HEAVENS AND EARTH.

Goodness provided a heaven if man did not sin, and grace will do so although he has—exceeding rich grace. Isaiah, Peter and John make us acquainted with this part of the divine purpose. Isa. 55:17. II Peter 3:11-13. John in Rev. 21:1, etc. We should like to have been with the morning stars and all the sons of God when they sang together and shouted for joy as Jehovah laid the foundation of the old earth; but let us not be too much disappointed, we may behold Him forming the new one: Job 38:4-7. It matters little whether He will form a new one of the refined materials of the old or create it. "Behold I make all things new: Rev. 21:5. We think it will be the old one, redeemed by the blood of the God-man, and purged from the curse of sin by the refining fires of the last day, adorned with more than the pristine beauties of Eden, that will be the future abode of the righteous; as the *old* soul is created anew in Christ Jesus unto good works by regeneration, and the *old* body by resurrection. God intends this, hence the promise of it. "Blessed are the meek for they shall inherit the earth."—Matt. 5:5. Does our Lord mean the new earth? or only the very temporary occupation they have of the old one? "*All* things are yours," things to come as well as things present: I Cor. 3:21, 22; heirs but not yet inheritors. "He formed the earth to be inhabited."—Isa. 45:18. Only till the end of time? Geologists

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inform us that this globe has been the abode of sentient beings twenty-seven different times, each having been swept away at different periods in its history. The flood is reckoned the twenty-seventh. Will the resurrected, glorified bodies and souls of the redeemed be its inhabitants the twenty-eighth time? The earth was purified to some extent by water in the days of Noah; it will be by fire at Christ's second coming. A glance, then, satisfies the believer, that the creation of a new earth forms an important link in the chain of sacred wonders we have been considering—the eternal purpose of the Maker of all things. The Eden of the old earth would have done well enough but for sin. The glory of the new earth will not consist of the material of which it may be composed, whether of the old one remodelled and refined, or an entirely new one, either of which is perfectly easy for Omnipotence to effect, but in the presence and manifestation of the divine essence as visible in His incarnate Son.

"Then fail this earth, let stars decline,
And sun and moon refuse to shine.
All nature sink and cease to be,
That heavenly mansion is for me."

The old heaven—the air surrounding this globe—the *first* heaven—contaminated by the ungrateful rebellion of earth's inhabitants shall also be clarified from all the poisons that sin has engendered, or else a new heaven will be created. In the old heaven and earth in a purified condition, will be the new ones, God, in their creation at first purposed it, as well as being His workshop, and the theatre where He has performed such miracles, and where He will complete them.

It is supposed that the earth and its surrounding atmosphere contain the elements of their own destruction; or shall we say, purification? The boiling springs, earthquakes and volcanoes, are demonstrative proofs of the existence of powerful latent forces within; and if God, who formed the air, or first heaven, would separate the nitrogen gas from the oxygen forming the principal component parts of the air, the fire from within meeting that from without, would soon bring about the terrific conflagration Peter mentions, second Epistle, 3 : 10. At the time of the flood, the waters came from the fountains as well as the clouds. If one creation is partly destroyed by sin and Satan God will have two. Where the bodies of Christ, and the few of our fellows that have been glorified, and the spirits of the just made perfect now are, whether in the first, second or third heaven, or occupying all, matters little; it will be but a brief period till the souls and bodies of all the saved shall inhabit a new heaven and earth. Time is on the wing; and "we cannot grind with the water past the mill." In the new heavens and earth,

"God's soft hand shall wipe the tears,
From every weeping eye;
And pains and groans and griefs and fears,
And death itself shall die."

No doubt but our solar system has been so adjusted by infinite wisdom and power, that its equilibrium will be perfectly sustained whatever changes may take place. Will the new earth rotate on its axis? Will it revolve round our sun? What will become of the moon? The Lord God Almighty and the Lamb are the temple of it, and the city had no need of the sun nor of the moon to shine

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in it for the glory of God did lighten it; and the Lamb is the light thereof. Rev. 21 : 22-23, is said of the new Jerusalem that descends upon the new earth.

These questions occur to the mind, but we had better wait patiently, endeavoring to unite with God in performing His purpose, as far as duty demands, till the event solves the difficulty than to weary with such interrogations.

Predestination.—As God's Eternal Purpose comprises in it the everlasting glorification of an innumerable multitude of the inhabitants of this planet, in the new heavens and earth, it seems appropriate to try to simplify the doctrine in its application to them by referring concisely to the doctrine of predestination. From the connection in which it is introduced in the scriptures it does not appear to be intended to form a rule of duty in the search for salvation; but rather to teach the saints the humiliating fact that they were criminals saved by grace. Those saved by grace were no better than those not yet in a state of salvation; and they are no worse than those saved by grace, so all are encouraged to seek. We are to be governed in matters appertaining to our salvation by what we know and not by what God withholds from us. We know that: "Him that cometh to Christ He will by *no means* cast out."—John 6 : 37. One expressed the opinion, "If God was making a world and a sinner cried to Him for mercy, He would leave the world and attend to the sinner." We believe he would. We know He attended to our cry, whatever He was doing.

The soul that is as anxious about salvation as we ought to be, will be governed by such texts instead of those treating on election.

An earnest soul is not long in finding Christ: "When ye seek me with all your heart ye shall find me."—Jer. 29 : 13. People who cavil about the doctrine show by doing so that they are not in earnest about their salvation. Our rule of conduct is the invitation and promise of Christ, not the secret purpose of God. The secret things belong unto the Lord our God; but those things that are revealed belong unto us and to our children forever, that we may do all the words of this law. Deut. 29 : 29. The mercy of God is infinite; the merit of Christ is infinite; the power of the spirit is infinite; and the invitations of the gospel are universal. "Come unto me all ye that labour and are heavy laden." "I have no pleasure in the death of the wicked."—Ezek. 33 : 11. The doctrine of predestination confirms the hopes and faith of the believer; but the unbeliever is to exercise repentance towards God and faith in our Lord Jesus Christ; and the doubting ones are to seek to make their calling, or regeneration and election, sure. Those He predestinates He also calls, or regenerates, and those He calls He also justifies, and those he justifies He also glorifies. Rom. 8 : 29, 30.

The vast multitude of the saved is composed of individuals, and this doctrine applies to them as such. The purpose of God includes all we have spoken of, and probably very much more, that of predestination is apparently only applicable to the *individuals* of the class.—We are regenerated one by one, as a rule; yet on such occasions as Pentecost and other great revivals, a number may have been in the same instant; it is an instantaneous work. Some consider the doctrine as a great encouragement to preach the gospel, and we believe it so; others think

it is a dangerous one. It is however taught where we profess to obtain all our divinity—in the Word of God. Some are displeased with it. It is not a good indication of their character: John 10:27-31. How comfortable for saint, seeker and sinner, that God has made *certain* the salvation of some; that He has not let us know who will be lost or saved that all may seek; and that there is no discouragement for any. It is well for such creatures as we not to know the future.

"It was good, it was kind, in the wise One above,
To fling destiny's veil o'er the face of our years.
That we see not the blow that shall strike at our love,
And expect not the beams that shall dry up our tears."

Let us listen to the words of Christ as Peter did: John 6:65-68. If it is true that "We *will* not come to Christ that we might have life;" and that we "always resist the Holy Ghost," how we ought to bless God that we "are willing in the day of His power;" and that He subdues us to Himself by Omnipotent grace. Some say salvation depends on our will; but God's Word is: "It is *not* of him that *willeth*, nor of him that runneth, but of God that sheweth mercy." Again: "Which were born, not of the *will* of man, but of God."—Rom. 9:16. John 1:13. It would appear as if Christ would die in vain, if we were left to ourselves. Justice demands that He does not. O that the thought of the possibility of being forever lost may stir us up to seek Christ; we shall not seek long. If we come to Christ we will be received; if not we shall be lost, elec or no non-elect. If we are regenerated, and so saved, it is not because we were better than others; that can be seen in the satisfaction Christ rendered to justice for us. The same justice that demand-

ed that satisfaction, will not permit the divine governor to punish the lost more than they deserve. God regenerates His people one by one, just as we die one by one. Man decided his *own* fate when he sinned—God did not. God decided the destiny of those fallen, lost and undone ones He gave to Christ, and He did not give all. "I pray not for the world, but for those whom thou hast given me." "Neither pray I for these alone, but for those who shall believe on me through their word."—John 17 : 9 and 20. The Bible teaches neither universal salvation nor universal damnation. God gave Christ an innumerable multitude; therefore we are encouraged to use means. God is an offended Judge; we are the offenders; He only can pardon. If we do not believe that now, and obtain pardon through His Son, we shall believe it in a coming day. O ! that the thought of perishing forever may induce us to seek Christ; He will receive us. *All* deserve to suffer the penalty of sin. Better some saved than all lost. God is a Sovereign and can punish; He can also pardon since Christ died; He could not without. We may as well reject all the word as the doctrine of predestination. Uncertainty in the natural or secular realms, does not induce us to cease working; why should it in the Spiritual? When has it been known that Jehovah has not blessed the means? Unless it is wrong for God to punish sin, it is not wrong for Him to leave some to suffer the just penalty of it. "God be merciful to me *the* sinner." If we could get all to believe we are sinners, we would soon all find a saviour. We love and practise sin; "but, if we do His will, we will *know* of the doctrine, whether it be of God or man;" *experience* will teach us. Then be wise and be governed by what we do

know. Rebels against God should not find fault with His government. Jehovah is the rightful arbiter of the destinies of His rebellious creatures; we presume to dictate, but we are not the offended party nor the judge. John 17 : 9, Eph. 1 : 3-6, I Peter 1 : 1 and II Tim. 1 : 9 prove the doctrine to be Biblical.

"Why was I made to hear His voice,
And enter while there's room.
While others make a wretched choice
And rather starve than come?"

"'Twas the same love that spread the feast,
That sweetly forced me in;
Or I had still refused to taste,
And perished in my sin."

If we choose to sin, can we blame the Almighty if He gives us our choice? "Whatever we sow, we shall reap." We could say: We wish all may be saved; but we must be governed by what God says and does. The anxious seek Christ; the careless ones, who love sin, cavil. "God saves and calls with an holy calling, not according to our works, but according to His own purpose, and the grace given us in Christ Jesus before the world began."—II. Tim. 1 : 9.

"The sovereign will of God alone,
Creates us heirs of grace ;
Born in the image of His Son,
A new peculiar race."

If it was according to our works we would be damned. "By grace are ye saved; not of works; we are His workmanship, created anew in Christ Jesus unto good works."—Eph. 2 : 8-10. A Christian is a piece of divine mechanism. Only the Holy Ghost can make a saint out of a sinner. "Not according to our works, but according to His mercy

He saved us, by the washing of regeneration and renewing of the Holy Ghost."—Titus 3: 5. Salvation was not safe in the hands of Adam even before he sinned; much less safe in the hands of his lost posterity; so God has taken it into His own. Blessed be His name; it is safe there. Repent and trust Him. Depend on God, not the will; depending on the will is trusting in self, and cursed is the man that trusteth in man; but blessed is the man that trusteth in the Lord."—Jer. 17: 5. All criminals *will* to be pardoned, but there is no merit in that—pardon does not follow.

One of the kings of England visited a king of France. They went to see the galley slaves. The king of England was given leave to pardon one of the slaves, whomsoever he would. He asked one why he was there? The slave replied that he was innocent. The English king decided not to pardon him. He put the same question to another. He was falsely accused and so condemned to slavery. A third was asked why he was punished in that way. He admitted that he was justly suffering the penalty of his crimes, even better than he deserved. The king told him he was too vile to be with such good men; and turning to the French king said that was the man he would pardon. God is the King of kings, and says: "If we confess our sins He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."—1. John 1: 9. We are *all* guilty, and it would be a surer way for us to obtain forgiveness to acknowledge it than to find fault with His government. An anxious enquirer about salvation was distressed in reference to the doctrine of election. On his knees he thanked God that *some* were elected. God was

pleased to reveal Christ to him as his personal Saviour at that time, and so an assurance of salvation. The best thing to do is to go to God with all our troubles, and we have not learned much in the school of Christ if we do not. A sister once said: "If God had not elected her before she was born, He never saw anything in her to induce Him to do so after."

Thus predestination is God's purpose in reference to the heirs of salvation. Rom. 8: 28-30. God is not the author of sin—angels and men placed themselves where they are in that respect. All angels who sinned perish forever, not all mankind. Redemption has been provided; all penitent believers shall glorify God for His grace in the new heavens and earth forever. "Believe on the Lord Jesus Christ and *thou* shalt be saved." None of the fallen angels are saved; some of fallen mankind are; if another world would sin, maybe all would be, yet not without atonement; we believe the work of *human* redemption will keep them from falling. Maybe that is why the angels desire to look into the mystery of the gospel, and the principalities and powers have it made known to them. The innumerable multitude is saved through the alone merit of Christ. Justice had to be satisfied; in the case of the angels who sinned, by their punishment in the place prepared for them; in the case of man, by the same method, or in the person of a substitute; and the sin God permitted to enter the world at first, He has allowed to continue, till it has culminated in the crucifixion of His Son, in our nature, the ransom His infinite love has found. All this was by the determinate counsel and foreknowledge of God, ruling and over-ruling, doing some things and permit-

ting others in the development of His eternal purpose. "O the depth of the riches, both of the wisdom and knowledge of God; how unsearchable are His judgments and His ways past finding out."—Rom. 11:33. Man's responsibility, or Arminianism, if you will, is taught in the Bible; so is God's sovereignty, or Calvinism, if you will. They become reconciled in regeneration. The lawmaker must be sovereign where His laws are broken; the rebels must not rule. Jehovah wills to conquer man, till He subdues him by victorious grace: then man wills to serve God. Let us labour to make our calling (regeneration) and election sure. The way Paul knew the Thessalonian Christians were elected was by their work of faith, labour of love, and patience of hope. 1 Thess. 1:2-4. Let us so assure ourselves. We ought to be concerned enough about our eternal destiny to do so. To condemn this, or any other doctrine, without investigation, is similar to lynching in the civil realm. We have often been lynched. In order to impart and receive truth, we must divest our minds of prejudice. Whoever is conquered by truth is a victor. "If the Son makes us free, we shall be free indeed." Truth blesses; falsehood curses.



CHAPTER XIV.

THE ETERNAL RESULT.

It appears that the purpose is in course of accomplishment from the beginning of creation till the end of the new creation; the result, the completed, perfected design, shall remain so through eternal ages. The church, through and by which the manifold wisdom of God is displayed to the principalities and powers in the heavenly places, shall be an everlasting palace for God, while all the adoring hosts shall be filled with ceaseless admiration of their Maker and His works; the glorified church herself, the Bride, the Lamb's wife, joining in the harmonious refrain:

"When all thy mercies O my God,
My rising soul surveys;
Transported with the view I'm lost,
In wonder love and praise."

The evidence we have of these things ought to stimulate the saints to practice and the sinners to penitence. The providential government of this planet, in the redemption of a numberless host of its population, shall doubtless form the subject of loving praise, and maybe edifying preaching forever. The redeemed shall be employed. They shall be holy, and so, happy, forever; and the God of their salvation, and His perfections and works shall make all unfallen intelligences blissful too. God's government shall be forever sustained and established. The Cherubic, seraphic and archangelic hosts shall have learned the love and justice of Jehovah, their Maker, made visible in the redemption of

the church; also seen in the eternal state of the righteous and wicked. The righteous, blissful thought, shall be confirmed forever in virtue, holiness and obedience to the eternal King, while the wicked shall be abandoned to sin and rebellion against God, and suffer accordingly. The saints bore the cross on the old earth, they shall wear the crown in the new.

“ Poor and afflicted Lord are Thine.
Among the great not fit to shine;
And though the world may think it strange,
They would not with the world exchange.”

The Godhead, through the medium of humanity, for His infinite glory would be unbearable unveiled, shall shine forth in new glories and beauties forever; and the saints can, and maybe will be growing in knowledge and glory to eternity and yet never be divine.

We should live in the light of eternity, for all done in time will effect us then. The attributes of the Triune God, all harmonising in the performance of the plan, according to purpose, shall then be seen in perfection. His providence is now, by positive and permissive decrees, bringing this about. Christ the brightness of the Father's glory and the express image of His person, as the prophet, priest and prince of His people reveals God to the Universe. Preaching, praying, praising and the purse, are employed as means, forming part of the plan; the pen and press as well as the pulpit being employed; the power of the Holy Ghost, through the eternal life He infuses, originating in the Father's grace, flowing through the channel of the Son's sufferings and intercession, enabling the children of God piously to practice the precepts of the word. With such a

character and conduct the righteous shall have peace and the palace of God forever; the wicked, on account of their character and conduct, the prison God has prepared.

We ought to love, worship and adore forever such a God as we see in the performance of such a purpose.

"Through every period of my life,
Thy goodness I'll proclaim;
And after death in distant worlds,
Resume the glorious theme.

"To all eternity to Thee,
A joyful song I'll raise;
But O, eternity's too short,
To utter all Thy praise."

God grant it may be so. And:

"To Father, Son and Holy Ghost,
The God whom we adore;
Be glory as it was and is,
And shall be evermore." Amen.



APPENDIX.

THE PRESS.—In mentioning the instruments as well as the agents employed by the Divine Being in running the machinery of Providence, we should not overlook the press. It has been a powerful engine for good. It has been extensively used in multiplying the copies of the scriptures, and that in over 300 languages; this divine revelation being the means in the hands of the Holy Spirit, in the renovation of fallen, corrupt, human nature. The press has wonderfully aided in disseminating the principles of truth He employs in the overthrow of evil and error. The Book, other books and religious periodicals as far as the two latter embody the sentiments and doctrines of the former, are, through the press, scattering the leaves of the Tree of Life for the healing of the moral maladies of the nations; all the resources of the universe are at the command of Jehovah to carry forward His design, and teaches us that He is the great invisible actor in the government of this as well as all worlds.

Satan and his myrmidons, the evil principalities and powers we have to contend with, no doubt pervert the press to base purposes, yet what has been said is nevertheless true.—*Eph. 6 : 12.*

It is conjectured by some that these fallen angels once occupied this planet, from which they were expelled for misconduct. Milton supposed they were occupants of heaven, which heaven he does not say; and that man

was created to fill the positions from which they were hurled on account of pride. Hence their inveterate opposition to mankind, especially to Jesus Christ, the seed of the woman who has been, and is, bruising the serpent's head. Can we reconcile these views by supposing the new heavens and earth will be the old ones refined?

THE PEN.—The art of printing was not discovered till about 1440, so that as the pen was employed prior to that period in copying the scriptures, etc., for transmission to succeeding generations, it was effectual, insignificant as it may appear, in carrying on the design of the Creator of the worlds. It is employed in the preparation of the matter comprising the substance of the many scientific, historical and religious books that have been so useful in the improvement and enlargement of our intellectual powers, and in carrying on the work of redemption. I think we should not forget to mention here, the ninety-five theses Martin Luther penned and then nailed to the gates of Wittenberg on the 31st of Oct., 1517, which were instrumental, in the hands of God, in commencing the glorious reformation of the sixteenth century: a stream, the blessings of which, are still flowing to the world, and will continue, till "the knowledge of the glory of God covers the earth as the waters cover the sea."

EXPLANATION OF 1 JOHN 3 : 9.—In direct accord with the contents of this passage, Paul says: "It is no more I that do it, but *sin* that dwelleth in me." Rom. 7 : 17. And if the sin that dwelleth in us, causes thoughts, words or actions that produce a sense of guilt, promise is made: If any man sin, we have an Advocate with the Father.—1 John 2 : 1.